

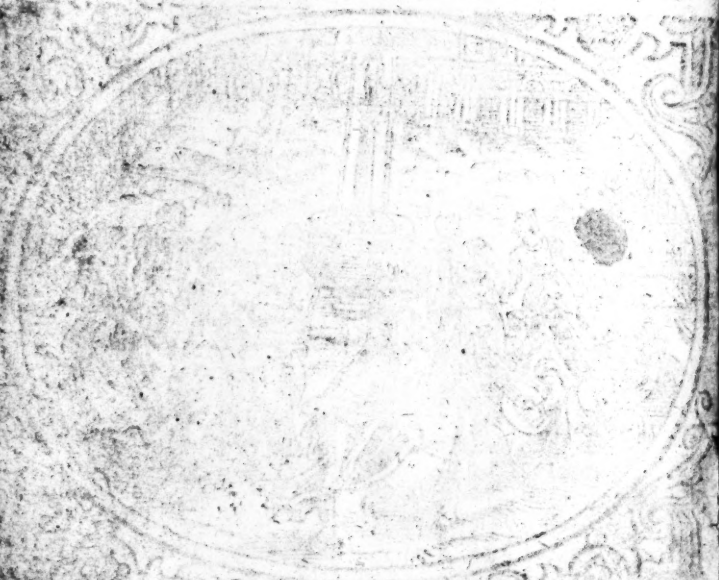
THE
TESTAMENT
OF THE
Twelve PATRIARCHS
The Sons of JACOB.

Translated out of *Greek* into *Latine*, by *Rob. Groshead*
sometime Bishop of *Lincoln*: And out of his Copy in-
to *French* and *Dutch* by others, and now *Englisht*.
To the credit whereof, an *antient Greek Copy Written in Parchment*
is kept in the *Univerſity Library of Cambridge*.



LONDON, Printed by *Andrew Clark*, for the
Company of Stationers, 1674.

John Brodwell his Books
1678.



29 Nov. 50 Halliday

To the Christian Reader.



Albeit these our happy dayes,
in some respect, good Chri-
stian, have and enjoy divers
and sundry workstending to
the subversion of *Belial*, and
the erection of godlines; yet
considering that as earthly so we spiritual
Souldiers seldom run to the watch without
alarm; I thought it convenient to call upon
you with this grave and godly book, of long
time hid in Hebrew, now come to light in
English. The malice of the Jewish people
in concealing it, by reason of Christ the
righteous so often prefigured, was intoler-
able; but the singular providence of God in
preserving it, unspeakable; and now at last
though chargeable, yet fruitful is the ex-
pressing, and Printing in our Natural Lan-
guage of this so worthy, so golden a Write:
Being of it self, without the accessary pain-
ting of eloquent speech, a Mirrour for prin-
ces, a Preacher for all Christians, a beautiful
Glas for Women, for Children, Servants,
and such like: A wise, plausible, and most
ready Schoolmaster, for to apply to eve-
ry particular estate his peculiar property.

To the Christian Reader.

Art thou a Prince, a Magistrate, a Ruler, let *Juda* rule thee: If thou thinkest upon manly courage, he teacheth Valiantness: If thou seek to govern aright, he willethe thee to fly tyranny: If thou thirst after manners of life, he soundeth it out, that vain glory, fornication, and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question: Art thou a Bishop, a Minister, a Preacher of Christs birth, life and death? Behold *Levi* as a Lantern. Thou canst teach thy self, but he can teach thee better: Thou speakest to others, hearken to him that talketh to thee of thy Office, how holy it is, how honourable, the contemners thereof how miserable; by whom begun, continued, and confirmed: Of thy state of life; what, and how it should be; *Nunquam sine Sale sine Sole*: To be short, of thy blessedness, if thou art godly, wise, and learned: Of thine and their plagues where thou livest, if wicked and ignorant. What should I say more? Look upon *Jacob*, O you Parents, peruse the 12 Godly Fathers in time and order: Learn of him, and his, to pray to God in Christ his Name for your children, have regard to their instruction: The want of the former, your children shall miss: the neglect of the latter, you your selves

Levi.

Jacob.

To the Christian Reader.

selves shall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right singular benefit: but he that for foolish pitty giveth them the bridle, is before God accounted a guilty partaker of their sinful race. View this Book therefore, hearken how to teach yo^r selves and your Children. You have already handled a sick mans salve, enjoy now at length a sick mans tongue, to instruct them when you leave them, and what to leave them when you die, else their end will be lamentation, but yours lamentable misery. And come you hither you children of the earth; read, see and say, that old Father *Ruben* with his good Brethren; readily and rightly describe the blessed path of righteousness, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin with the eldest, for that old Age seemeth wisest? Stop not then the ears of thy heart and body to so wise and sweet a Charmer. O the number, O the uglisome portraiture of those deadly spirits, that he hath so orderly numbred, and cunningly coloured!

Lechery, Pride,
Envy, Vain-glory,
Gluttony, Unrighteousness,
Bravery, Wilful Ignorance.

To the Christian Reader.

All these, as they seem, are indeed pernicious: But the former is most detestable, the end whereof is consumption of this earthly body, and destruction of the soul. Which wellspring and puddle of evil, if thou wilt have dried up, cease from drunkenness; if not see it, have not a narrow and greedy eye upon a beautiful face: If not drink, yet stop thy mouth from busie questions with Women; To conclude, if not therein be ducked and drowned, use Labour, tame youthfulness. For in this Iovershooting my self (saith Raben to his children) I defiled my Fathers bed. Therefore look not upon the beauty of Women, muse not upon their doings, but keep your selves occupied either in learning or some work; charge your Wives and Daughters that they trim not their heads; will them to chasten their looks, for every woman that deals deceitfully in those things is reserved to the punishment of the world to come. Which trade of life to eschew, seeing it is difficult, without the fulfilling of the law, and the law partly consisteth in mutual love, strive with Simeon the second Brother to avoid strife, which blindeth the mind, pineth the body, provoketh murder. The remedy whereof, is both forgiving and forgetting. Take to thee Joseph cheerful countenance, a perfect platform

Simeon.

To the Christian Reader.

form of a quiet mind : Yet set before thine eyes *Simeons* withered hand, a right plague for such a sin. All which disquietness and mischief safely to set aside, let not *Juda* be set a part. Gather by him experience, that for a man to glory in his own works is sinful, and he which upbraideth another mans vice, standeth slippery. *Juda* checked *Ruben* his eldest brother with his fornication : Mark, who sinned immediately but envious and rayling *Juda*? did he not offend after the flesh in the Canaanites house? Did he not take a wife without consent of his Parents? Two great sins, and alas in these our dayes too much used ; yet punished, the one with want, or at least small joy of Children, saith Father *Juda* the Patriarch ; but the other with intollerable danger of body and soul, saith *S. Paul*. Wherefore abstain from wine, abhor drunkennes: for such an one slandereth not, rehearseth not another mans sins, breedeth no sedition, but embraceth love and charity in a single heart: as good Father *Isa-Isachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor ; never removed the bounds and marks of other mens ground but loved all men as his natural children. O that as we read this, so we

To the Christian Reader.

might expresse the same in life and conversation. Mercy and Love is a precious Jewel, the maintainers whereof being joyntly connexed prosper; once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved: Whose mercy and singular compassion was rewarded singularly. Sift his testament, resemble his rare charity, in cloathing the naked, and feeding the hungry, known & unknown, as well strangers as his country-men. Let not the spirit of *Dan* possess your mind. Suffer not the wrath of *Gad* to settle in your heart; for such work with 3 sore instruments, bitter speech, treachery, and violent hands, yielding fruit not much unlike, as you may read, as you may see. Wilt thou be taught the ready path to that thou dost seek? Two ways there be (saith *Aser*) Vice the one, the other Virtue. *Neptalims* race embrace the latter, eschew the former. But he that walketh in them both, blindeth men, deceiveth himself, and mocketh G O D, whose double faced dealing shall be double punished. Such are the covetous, such are they that are merciful in evilness, such are they, saith *Aser*, that fast from meats; but not from fornication. Have therefore a simple heart, with
right

To the Christian Reader.

righteous *Joseph*, the blessed of the Lord, *Joseph*, that right finger of Jesus Christ: for hatred he shewed love: being cursed he blessed: being shot through he did not so much as bend his bow: Albeit his Brethren would have slain him, albeit they cast him into a Well, though they sold him as a bond-slave, and that to strangers, and such as hated Shepherds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: When they were well-nigh famished, gave them food: when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience toward God. When he was miserably afflicted, did he rage and swell? When he was made a bond-slave of a free mans son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse Gods justice? No. *Expectans expectavi Dominum*: And at the last, the Lord which hid his Face did shew his Countenance; of a caitif, in respect, making him free;

To the Christian Reader.

Benja-
min.

Eccle. 14.

free; of a freeman, wealthy; of a wealthy subject, and honourable personage Lord President of *Pharoa's* land: Whom the Egyptians being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor woe could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin, thus persevere, might thus, thus O Lord, most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of *Benjamin* to enflame thy heart, that thou mayst be ready both in body and soul. Let us, saith *Ecclesiast*, Commend (and so say I, let us behold) the noble famous men, and the generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great Power ever since the beginning. Upon the consideration whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a face only without a body, hath his deserved commendation: But whoso painteth a Leg without

To the Christian Reader.

a body, or a body without a head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing indiscreetly painted. Wherefore as well to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my fancy fashioned) the Death and Testament of *Jacob*, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompense my pains, read them, but read them diligently; neither read only, but be content to follow. For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of *Jacobs* blessing: So may we thoroughly challenge to be his Children: Children I mean, not by flesh, but spirit. The Lord which made heaven and earth, the Lord which gave his Son to shed his heart blood for us, GOD which disposeth all things to his pleasure preserve our King, increaseth our faith, and make us thankful for his benefits. *Amen.*

Richard Day.

**The Testament of *Jacob*, made at his death;
to his twelve sons, the Patriarchs; concerning what
should betide them in the last days: gathered out
of *Genesis* 48, 59. and added unto
this Book.**



**Come. hearken my Sons, two things I give,
my blessing, and my ban:
The first to them that Godly live;
the last, to wicked man.**

The

The Testament of

JACOB.

Gen. 25.
Simple
for imo-
cence.
Jacob the
loved not
of merit.
Gen. 25.
but of
grace.

Jacob the Son of Isaac, born of Re-
becca, in the year of the world
2108. his Father being threescore
years of Age, was a perfect man and
righteous, dwelling in tents; not gi-
ven to pleasure and hunting, as his elder
brother, elder by Nature, not by Grace.
For the elder shall serve the younger, saith
the Lord. Why? not for that Jacob had
so deserved, but God had so appointed.
Wherefore when he thus by the determi-
nate will of God, and heavenly dispositi-
on, which ordereth all things whatsoever,
had got his brothers birth-right, and his
Fathers blessing, his Parents considering
that the slippery days of Carnal Copula-
tion did approach, and warily fearing his
brother Esau, for that he conceived mur-
der in his heart, and instituted a birth-day
for his diabolish purpose sent him from Be-
saba

Gen. 25.
Gen. 26.
Gen. 27.

The

The Testament, &c.

Iaba to Mesopotamia, to Laban his Mo-
 thers Brother, there honestly to take a
 Wife, and quietly to live. For Patrimo-
 ny, without consent of Parents, and due
 consideration of either party contracted,
 as it breedeth their disquietness, so it pro-
 voketh Gods displeasure. Jacob therefore,
 after long trabel, being placed with his
 Uncle Laban, and serbing him four-
 teen years in Labour and Pain (albe-
 it he was the Child of promise, the
 Blessed of the Lord, boyn of a Free-
 woman, and that which is more, his
 Uncles bone and flesh, and Lord of Ca-
 naan: Not arguing with himself as the
 worldly Children of this earth, saying,
 Shall I which am a free and wealthy
 mans Son be made a Serbant? Shall
 I be a drudg in my Kinsmans house, be-
 ing sent to Marry, and not to serbe?) had
 giben him by Laban to Wife for his
 good Serbice (by which G D D blessed
 that little that Laban had before) his
 two Daughters, Leah first, then Rachel,
 with their handmaids Bilha, and Zil-
 pha: Of whom, according to the promise
 made to him in Bethel, that his Seed
 should be multiplied, he Begat twelve
 Sons, twelve godly Fathers of the earth.
 Ruben;

A caveat
 for mar-
 riage.

Troubles
 and pain
 are desti-
 ned to the
 Elect.

An exam-
 ple for
 children.

A godly
 note for
 servants.

The Testament, &c.

Ruben.	Dan.	Isachar.
Simeon.	Neptalim.	Zabulon.
Levi.	Gad.	Joseph.
Juda.	Aser.	Benjamin.

Mans life
is but a
Pilgri-
mage.

Thus he being blessed of the Lord, as well in Childzen as in Substance, returned again to his Native Countrey, he and his Childzen, there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Gosen in Egypt, by means of his son Joseph, chief Steward of Pharaohs land, whom his brethren heretofore had sold. Where when he had lived 17. years, and seen his Family encreased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, called his Son Joseph unto him, and said, If I have found grace in thy sight, oh put thy hand under my thigh (for in this order they took an oath in Jacobs time) deal mercifully with me and truly, bury me not in Egypt, but let me sleep with my Fathers: Where no-
ring

God al-
way pro-
videth for
the righ-
teous.

of Jacob.

ting his sure faith in the promise of God made to his Father, willed him to look for Canaan his hoped inheritance and not to trust in Pharaohs land. To which his request, when Joseph his loving son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me: saying, Behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy seed for an everlasting possession. Thy sons Manasses and Ephraim, I take as mine own, their own brethren shall be called after their name. As I came from Mesopotamia, Rachel dyed in the Land of Canaan and was buried by the way to Ephraim, the same is Bethlehem.

Then Jacob, albeit somewhat dim, for age, beholding Josephs two sons, said: What are these? To whom Joseph answered: They are my sons, which God hath given me. O bring them to me said Jacob, and let me bless them: I had not thought to have seen thy face Joseph, yet lo God hath shewed me thy seed.

The Testament

Christ.

Counted
as one of
his Child-
dren, not
that they
should
pray unto
him being
dead, as
Eckius ga-
thered.
God hath
mercy on
whom he
will. By
faith Ja-
cob divi-
deth the
Land, as
yet but
hopeth for

Begotten
in my
youth.

God in whose sight my fathers *Abraham*
and *Isaac* did walk: GOD which hath fed
me all my life long unto this day, and the
Angel which hath delivered me from all e-
vil: Bless these lads, and let my name be na-
med on them, and the name of my Fathers,
Abraham and *Isaac*, and that they may grow
into a multitude in the midst of the Earth.

When as Joseph lifted his Fathers hand
from *Ephraim*, to *Manasses* the elder, Ja-
cob said Let it be, I know well my son, he
shall also be a great people, but his young-
er brother shall be greater: in thee let Israel
bless and say, God make thee as *Ephraim*
and *Manasses*. After this he fainting said:
Behold Joseph, I die, God shall be with
you, and bring you again to the land of
your Fathers. Moreover, I give unto thee a
portion of land above thy brethren, which
I conquered by sword and bow, of the *A-*
morites. And come you hither also, O my
children, that I may tell you what shall
come on you in the last daies. Gather ye
together, and hear ye sons of *Jacob*, hearken
unto *Israel* your Father.

Ruben my first born, my might, my
strength, excellent in dignity and power,
inconstant as water, thou shalt not excel,
because thou didst defile my couch.

Simeon and *Levi*, Brethren in evil, who
in

in your wrath slew a man, and in your self will digged down a Well: Cursed be your wrath, for it was shamefuls, and your fierceness for it was cruel: I will divide you in Jacob, and scatter you in Israel.

Juda, thy stand shall be on the neck of thine enemies: Thy brethren shall stoop unto thee: as a Lyons whelp shalt thou come up from the spoil: thou shalt couch as a Lyon, and as a Lyoness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a law-giver from between thy feet, until *Shiloh* come: all Nations shall seek after him. 3. Thou shalt bind thy Ass Sole to the Vine, and the Asses Colt to the best Vine; thou shalt wash thy garment in wine, and thy cloak in the blood of grapes: thy eyes shall be red with Wine; and thy teeth white with milk.

Zabulan, thou shalt dwell by the sea-side, and thou shalt be an Haven for ships: thy border shall be unto *Zidon*.

Issachar, thou shalt be a strong Ass, couching down between two burdens: and thou shalt see that rest is good, and that the Land is pleasant; and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, thou shalt judge the people, as one of the tribes of Israel. *Levi* thou shalt be a

Levi had no tribe, and Simeon was under *Juda*. Jud. 1. Blessings of *Juda* a worthy captain.

A noble Prince, Christ.

A fertile Land.

A strong Ass.

Judg. 13. 14, 15, 16.

The Testament

serpent by the way, an Adder by the path
biting the horse heel, so that his Rider shall
fall backward. Then Jacob foreseeing in
his mind the great calamity that should
betide his posterity, comforting himself,
and resting in Gods promise cried out with
heart and mind : O Lord, I have waited for
thy salvation.

God, an host of men shall overcome
Josh. 1. 1. thee, but thou shalt overcome at the last.

And what shall I say to *Aser*? his bread
Num. 33. shall be fat, and he shall have pleasures for
a King.

Judg. 45. *Neptalim*, is a Hind sent for a present,
giving goodly words.

The bless-
ing of
Joseph.
Increase
of family. *Joseph* is a flourishing Bough by a Well-
side, the small boughs shall run upon the
wall. The Archers shot against him, and ha-
ted him, but his Bow was made strong, and
his Arms strengthened by the hands of the

All things
come of
God. Almighty God of *Jacob*. Out of him shall
come an Herdman, a Stone in *Israel*. All
these things shall come from my fathers
God, which hath helped thee, and blessed
thee with blessings of the Heavens, with
blessings of the deep beneath, with bles-
sings of the breast and womb. The blessings
of (me) thy father, that I give thee, are
stronger then the blessings that I had of
mine Elders. Until the end of the hills of
the

of Jacob.

the World they shall be on thy head,

Not for
the holi-
ness of the
place, but
for memo-
ry of Gods
promise.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the cave that is in the Field of *Ephron* the Hethite, in the Cave that is in the Field of *Machpelah*, which is before *Mamre* in the land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a possession to bury in, where were buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field, and the Cave that is therein, was bought of the Children of *Heib*.

When Jacob had made an end of commanding all that he would unto his sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then Joseph falling upon his Fathers face and kissing him with tears, caused him to be embalmed by Physicians to the space of forty dayes, and mourned for him threescore and ten dayes. Who departing from Egypt into Canaan, with noble men of the Land in Chariots, and horsemen, buried him in the place which Jacob had appointed.

A token of
a good
conscience

The Testament of *Ruben*, made to
 his Children at his death, concerning
 the things that he had in his mind,
 by the suggestion of the Spirit of
 fore-knowledge.



Behold the pot, the bear, the bed,
 do note the strengths the lusts
 Of *Ruben*; and inconsistent head
 who therefore was accurst.

The Testament of

RUBEN.

This is the Copy of Rubens Testament, concerning all the things which he gave in charge to his Children before he died, in the 125 year of his life. Two years after the decease of Joseph, his children and childrens children came to visit him in his sickness and he said unto them,

My children I die, and go the way of my Fathers. And seeing there his brethren Juda, Gad, and Aler, he said unto them: Lift me up my brethren, that I may tell you and my Children the things that I have blissen in my heart, for I am henceforth drawing to my long home. When standing up, he killed them, and weeping said: Harken my Brethren and you my children, give ear to the words of peace. Forther Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the ignorance of Pouthfulness and Fornication wherein I overtook my self, and defiled the Bed of my Father Joseph. For I assure you that the Lord did therefore strike me with a sore plague in my

The Testament

4 Prayer and repentance stayeth Gods wrath.

6 The blessing and prayer of a father to God for his children of what benefit.

In repentance the heart is to be considered, not external action.

The eight Instruments whereby man worketh and the effect of them.

1 Life.

2 Seeing.

3 Hearing.

4 Smelling.

5 Tasting.

6 Feeling.

7 Understanding.

8 Will.

Thanks the space of 7 months, and a
I had perished if my Father b Ja-
cob had not prayed to the Lord
for me, because he was minded
to have slain me. I was thirty
years old when I did this evil
in the sight of the Lord, and seven
months was I sick to the death,
and with a free heart did I seven
years penance before the Lord I
drank no wine nor strong drink: no flesh
came within my mouth, I tasted not any
fine bread: but I mourned for my sin,
for it was great, and there shall none such
be done in Israel. And now my sons hear
me, that I may shew you what I saw
concerning the seven spirits of error in
my repentance. Behold giveth seven spi-
rits against a man: which are the wel-
lings of youthful works: and seven spi-
rits are given man in his creation where-
by all his works are done. The first is the
spirit of life: wherewith is created his be-
ing. The second is the spirit of seeing,
wherewith cometh lusting. The third the
spirit of hearing wherewith cometh learn-
ing. The fourth is the spirit of smelling,
wherewith cometh delight, by drawing in
of the air and by breathing of it out again.
The fifth is the spirit of speech wherewith
know-

of Ruben.

knowledge is made. The sixth is the spirit of railing, wherof comes the feeding upon things that are to be eaten and drunk, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed & generation wherewith entereth in the lust of pleasure.

For this cause it is the last of creation & the first of youth, because it is full of Ignorance and Ignorance leadeth the younger sort as a blind body into the ditch, & as an ox to the stall. Among all these is the eighth spirit, which is of sleep, with whom is created the wasting away of Nature, and the Image of Death. With these spirits are mingled the spirits of error. Wherof the first is the spirit of lechery, who lieth with in the nature and senses of man. The second spirit of unsatiableness, lieth in the belly. The third spirit of strife, lieth in the Liver and in choler. The fourth spirit is of brabery and gallantness that the party may seem comely by excess. The fifth is the spirit of Pride, which moveth a man to mind over great things or to think well of himself. The sixth is the spirit of lying or vain gloriousness in boasting a mans self, and in desire to fill his talk concerning his own kindred and acquaintance. The seventh is the spirit of unrighteousness which

8 Telling.

7 Seed, & of what property.

8 Sleep, & of what Property. Eight spirits of error, & of what property.

1 Lechery.

2 Gluttony

3 Envy.

4 Bravery

5 Pride of what property.

6 Vain-glory in what it consisteth.

7 Unrighteousness.

The Testament

3 wilful
ignorance.

Discom-
modities
of Ignorance.
Rings-
dies to
fornicati-
on.
2 A gree-
dy eye.
3 A close
company
with wo-
men.
3 Busie
questions.

4 On a
lonely.

which directeth up the affections that a man
should perform the lustful pleasures of his
heart. For unrighteousness wrought with
all the other spirits, by taking guile unto
him. Unto all these spirits is matched the
right spirit, which is the spirit of sleep or
suggillness in error and imagination,
and so the souls of young folks perish, be-
cause their minds are darkened and hidden
from the truth, and understand not the law
of the Lord, neither obey the doctrine of
their Fathers, as beel to me in my youth.
But now my children love the truth, and
that shall preserve you; Hearken to your
Father Ruben, and let not your eyes 1. run
gazing after women, neither be ye 2. a-
lone with a woman that is married; nei-
ther do ye seek about 3. what women are
doing; for if I had not seen Bilha barbing
her self in a secret place, I had not fallen
into that wickedness. But my mind ran so
upon the naked woman, till it suffered me
not to sleep till I had committed abomina-
tion. For while my Father Jacob was a-
way at his Father Isaac's, and I his Gader
dard by Ephrata, a house of Bethlehem,
Bilha fell 4. drunken, and as she lay asleep
uncovered in her chamber, I went in so,
seeing her nakedness wrought wickedness
with her, and leaving her asleep went my
way

way: By and by an Angel of God becom-
ed my comforter in my Father Jacob,
who comforted me in my mourning for me, and
touched not Bilha any more: I heretofore
look not upon the beauty of women, nei-
ther muse you upon their doings, but faste-
ne with a single heart in the fear of the
Lord God, busying your selves about some
work, and keeping your selves occupied ei-
ther in learning or about your flock, which
such time as God give you such talents as
he listeth, lest ye should suffer as I have done.
I desire that I look my Father in the face to
his dying day, and speak to any of my bre-
thren for shame. My conscience direct me
even yet still for my sin. But my Father
comforted me, and prayed for me unto the
Lord, that his wrath might pass away
from me, as the Lord himself shewed unto
me. I heretofore from that time forth I have
kept from sinning any more: And you my
Children like wife, keep ye that I shall tell
you and you shall not sin, for temptation
is the destruction of the soul, separating it
from God, and making it to draw unto I-
dols, because it leadeth the mind and un-
derstanding into error, and bringeth men
to their Grave before their time. For
whoredom hath undone many men, and
although a man be ancient or noble, yet
doth

Nothing
so secretly
done, but
it must be
open.
A gaily
cavalcade.

Labour a
preserva-
tive from
fornicati-
on.
A guilty
conscience
is a great
burthen.

The fruit
of forni-
cation.
1 Destru-
ction of
the soul.
2 Idolatry

The Testament

3 Short-
nels of
life.

4 Ignomi-
nious
shame,
Josephs
chastity
rewarded.

Properties
of chaste
women.

him, and make him a laughing stock both
before Belial, and the sons of men. But
Joseph, because he kept himself from all
women, and cleansed his thoughts from
all fornication found favour both before
the Lord and men. The Egyptian woman
did much to him by using the help of wit-
ches, and by offering him flatter saucers :
but the purpose of his mind admitted no
noisome desire. For this cause the God of
our Fathers delivered him from all death,
both seen and unseen. For if fornication
oberrule not your mind, neither shall Beli-
al prevail against you. Women are hurt-
ful things, my sons, because that when
they want power and strength against a
man, they work guilefully to draw him to
them by trains; and whom they cannot
overmatch in strength, him they over-
come by deceit. For the Angel of the Lord
which taught me, told me of them, that
they be overmastered by the spirit of for-
nication more than men be, and that
they be ever practising in their hearts
against men, first making their minds
to err by decking of themselves; then
shedding their poison into them by sight,
and finally catching them prisoners by
their doings: for a woman is not a-
ble to enforce a man. Therefore my
sons

of Ruben.

sons sype fornication, charge your wives and daughters that they trim not their heads and will them to waften their looks: for ebery woman that dealeth deceitfully in these things is reserved to the punishment of the world to come. For by such means were the watchers deceived before the flood: as soon as they saw them, they fell in love one with another, and conceived a woozking in their minds, and turned themselves into the shape of men, and appeared to them in their companying with their husband: and the women by concealing the desire of them in the imagination of their mind, brought forth Giants. For the watchers appeared to them of beight unto heaben. Therefore keep your selves from fornication: and if ye intend to have a clear mind, keep your selves from all women, and forbid them likewise the company of men, that they may have also clean minds, For although continual companyings do not alwaies work wickedness, yet breed they incurable stings to them, and in us everlasting shame before Belial, because fornication hath neither understanding nor godliness in it, and all enbiousness dwelleth in the desire thereof and for that cause shall ye enby the Children of Levi, and seek to be exalted abobe them, but ye shall not be

A note for
garish-
attire, and
wanton
looks.

An exam-
ple of this
mischief,
Gen. 6.

Infectious
company
corrupteth
the mind.

Envy ac-
compani-
eth forni-
cation,
shame
followeth.
Gen. 4. 9.

The Testament, &c.

He proph-
ecieth
of Christ.

Faithful
dealing
with
neighbors.
Gen. 5. 29.

be able to compact it: for God will abridge
them and you shall die a dangerous death
for unto Levi and Juda hath the Lord gi-
ven the sovereignty, and unto me; and Dan
and Joseph hath be granted to be Princes
with them: wherefore, I charge you, bear
Levi: for he shall know the law of the Lord
and deal forth judgment, and offer sacrific-
es, for all Israel, till the full time of Christ
the chief Priest, because the Lord hath spo-
ken it. I charge you by the God of heaven;
that every of you do deal faithfully with
his neighbor, and stick unto Levi in hum-
bleness of heart, that ye may receive bless-
ing at his mouth: for he shall bless Israel
and Juda. God hath chosen Juda to be the
King of all people, wherefore worship you
his seed, for he shall die for you in terrors
both visible and invisible, and shall reign
over you world without end.

Ruben having given his Children the
fore said charge, and blessed them, died:
then they put him in a Coffin, and car-
rying him out of Egypt, buried him at
Hebron, in the double Cave where his
Father slept.

The

The Testament of *Simeon*, made to
his Children at his death, con-
cerning Envy.



The heart in woman's mouth, the face,
the sword, the wolfe, the cap:

All these paint out the envious race,

That ran to their mishap.

The Testament of

SIMEON.

The copy of Simeons words which he spake unto his sons at his death in the hundredth and twentieth year of his life in the which Joseph died. For they came to visit him upon his death bed, and he sitting up, kissed them, saying. Hearken my children, hear me your father Simeon, what soever I have in my heart. I am my father Jacob, second son, and my mother Leah named me Simeon, because the Lord heard her prayer. I became very mighty. I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmovable, and my stomach undiscourageable: for hardiness is given of the blood into mens souls and bodies. In those times I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of our flesh sending forth the spirit of envy, so blinded my mind that I could not take heed to spare my father Jacob. But his God, & the God of his fathers sending his angel, did rid him out of my hands. For while I went into Sichem to carry fare for our flocks, and Reuben into Dotaim, where

Gen. 29.

Hardiness
of whom
it is, Gen.
37.

Man pur-
posech,
God dis-
posech.

where all our necessities were laid up in
store: our brother Juda sold him unto the
Ismaelites: and therefore when my brother
was come again, he was sorry, for he in-
tended to have conueighed him safe againe
to our Father. But I was angry with Ju-
da, for letting him go alibe, and bare him
grudge fife months after: howbeit God
lettred me, and restrained the working of
my hands; for my right hand was wof-
withered up for vii. daies together. Then
did I perceiue (my sons) that that be-
fel me for Josephs sake: whereupon I re-
pentd soon after, and besought the Lord
to restore my hand, and I would abstain
from all rancour, enuy, and folly. For I
knew I had conceived a wicked thought
against the Lord, and against my Father
Jacob, for my Brother Josephs sake whom
I enbied.

Now therefore my childzen keep your
selues from the spirits of errour and enuy
For enuy oberruleth the a mind of che-
ry man, suffering him not to eat or
drink in rest, or to do any good thing, and
is alwayes egging him to c flap the party
whom he enbieth, and d pining away at
his prosperity. Two years together I
punished my soul with fasting in the fear

Envy de-
scribed.
a Blindeth
the mind.
b hindrech
sustenance
c provo-
keth mur-
der.
d Pineth
a mens
of prosperity.

The Testament

A remedy
against
envy

Gen 42.

Joseph
merciful
to his bre-
thren.

Gen. 50.

of the Lord. For I knew that the way to
deliber me from envy, was the fear of
the Lord. If a man like unto the Lord, the
withed Spirit flieth from him, so as his
mind becommeth meeke, and of spireful
he becommeth pitiful, bearing no grudge
towards such as love him, and to his en-
vy ceaseth. And because my Father saw
me sad, he asked me the cause of it. To
whom I lied saying; I have a pain in my
sontach, for I was sorriest of all my bro-
thers, for that I had been the cause of Jo-
sephs selling into Egypt. And when I
came into Egypt, and was put in ward by
him as a spy; then perceived I, that I
was justly punished, and I was not sorry
for it. But Joseph being a good man, and
having Gods spirit in him, and being full
of pity and mercy, minded not to do me
any harm, but loved me as well as the re-
sidue of my brethren. Therefore my Chil-
dren keep your selves from all spite and
envy, and walk in singleness of mind
and good conscience, after the example of
your fathers brother, that God may gibe
you grace, glory, and blessedness, upon
your heads as you see in him. Of all the
daies of his life, he did never call us in the
teeth with it, but loved us as his own
soul,

of Simcon.

soul, and more then his own Childzen,
honouring us, and gining us riches, cat-
tel and corn abundantly. **¶** You therefore,
my Childzen, love ye one another with
a good heart, and put from you the spirit
of Envy; for it maketh a Mans soul
to growe sabage, marreth his body, breed-
eth wrath and tear in his thoughts, set-
teth his blood on fire, dribeth him out of
his wits, and suffereth no reason to bear
any sway or rule. **¶** Moreover, it taketh a-
way his sleep, disquieteth his mind, and
maketh his body to tremble. **¶** For even in
sleep some spice of imagined malice gnaw-
eth him, cumbering his soul with spi-
rits of mischief, making his body ghost-
ly; and his mind affrighted with trouble,
and appearing unto men, as it were with
a pernicious Spirit and powring out of
poxson. **¶** Therefore was Joseph fair of
face, beautiful and comely to behold, be-
cause no wicked thing dwelt in him, for
he had a countenance clear from cumbe-
rance of mind. **¶** And now my childzen let
your hearts be meek before the Lord, and
walk right before man; so shall ye find
labour both with God and man; and be-
ware that ye fall not to whoredom. **¶** For
whoredom is the mother of all naughtinesse.

A sure to-
ken of
good.

P. operies
of Envy.

1 Corrup-
tion of
life.

2 Disem-
perature
of body.

3 Small
sleep.

Gen. 39.

A token of
a quiet
mind.

The Testament

Effects of
whoredome,
Gen. 49.

Parents
teaching
not their
children
are guilty.
Common
dirt of
concord.

Exod. 17.

separating a man from God, and sending him to Belial. For I have seen in Enochs visitings, that you and your Children shall be corrupted with whoredom, and do Levi wrong by the sword. But they shall not prevail against Levi, because he shall fight the Lords battels, and take all your tents, and very few shall be divided in Levi and Juda, for he shall be your Captain, as my Father Jacob prophesied in his blessings. Behold I tell you all these things aforesaid, that I may be clear from the sin of your souls. Now if you put from you all enbroutness, and all stiff-neckedness, all my bones shall flourish as a rose in Israel, and my flesh as a Lilly in Jacob, and my labour shall be as the sent of Libanus, and my holy ones shall be multiplied as the Cedars for ever, and their boughs shall spread out in length for ever more. Then shall the seed of Canaan perish together with all the remnant of Amalek. All the Cappadocians shall perish and all the Scythians shall likewise be destroyed. Then shall the land of a Cham sail, and all the people go to wreck. Then shall the Earth rest from trouble, and all men under Heaven from war. Then shall Sem be glorified, when the great Lord God of Israel

of Simeon.

Israel appeareth upon earth as a man,
 to save Adam in him. Then shall the spi- Joh. 1.
 rits of error be trodden under foot, and
 men shall reign over hurtful fiends: then
 shall I arise again in joy, and bless the
 highest in his wonderful works: for God
 taking a body upon him, and eating with
 men shall save men. And now my children
 obey Levi, and you shall be delivered by
 Juda: and advance not your selves above
 these two tribes, for of them two shall the
 saving health of God spring unto us. For
 the Lord shall set up, of Levi the Prince
 of Priests, and of Juda the King of Kings,
 God and man. So shall he save all the Gen-
 tiles, and the off-spring of Israel. For these
 things sake I charge you to command
 your children, to keep these things thro-
 ughout all their generations.

The fruit
 of obedi-
 ence.
 Gen. 49

A note for
 Parents.

And Simeon making an end of these
 his sayings and commandements, to his
 children, slept with his Fathers, when as
 he was of the age of an hundred and twen-
 ty years. And then they laid him in a cof-
 fin of wood that rotteth not, that they
 might carry his bones again into Hebron
 and they conveyed him privately in the way
 of the Egyptians. For the Egyptians kept
 the bones of Joseph, in the Kings trea-

The Testament, &c.

sure, For their Inchanters told them that
whensoever Josephs bones were carried
away, there should be such a plague of
mist and darkness among the Egyptians,
as one brother should not know another,
and not even by torchlight: and Simeons
children bewailed their father according
to the Law of mourning, and continued
in Egypt till the day of their departing
thence under the hand of Moses.

The

The Testament of Levi, made to
his Children at his death, con-
cerning Priesthood.



Flie sin, be just, nago doe give light, 7 E Gun
Te Preachers of Gods Word:
For what else sheweth Sun and Moon,
Dame Venus, Wolf, and Sword?

The Testament of

L E V I.

The Copp of Levies words, namely, which he spake to his childzen concerning all the things which they should doe; and which should happen unto them until the day of judgment. He was in health when he called them unto him, for he knew befoze when he should die. So when they were come together he said unto them.

Levi his
birth and
countrey.
Gen. 34.

I Levi was bred and born in Charran, and afterward came with my Father into Sichem. I was at that time but young about 20 years old, when I helped my brother Simeon to rebeng our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmucl, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their oten wates, and how unrighteousness had builded her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them. Then there fell a sleep upon me and I saw a very high mountain: It was the mountain of Aspis in Abelmucl. And beheld the heavens opened, and the Angel

gel of God said unto me, Levi, come by Christ,
 ther; and I went from the first heauen to
 the second, and there saw the water hang-
 ing betwene the one and the other. And
 I saw the third heauen much brighter
 than them both: for the height thereof was
 infinite. And I said to the angel, what
 meaneth this? And the Angel answered Christ,
 me, Marhel not at these things, for thou
 shalt see four heavens yet brighter, and
 without comparison when thou comest
 up to them. For thou shalt stand by the
 Lord and be his spinister and utter his se-
 crets unto men, and preach of the deliverance
 of Israel which is to come: by thee and by
 Juda the Lord will appear to men to save
 all mankind in them. Thy life shall de-
 pend upon the Lord by him shalt thou have
 thy fields, vineyards, fruits, gold and sil-
 ver. Therefore hearken as touching the se-
 ven heavens. The lowest is most lowering,
 because it is nearest to all the unrighteous-
 ness of men. The second hath fire, snow,
 and ice, prepared by the Lords appoint-
 ment against the day of Gods righteous
 judgment. In it are all the spirits of ven-
 geance for the punishing of the wicked. In
 the third are the powers of hosts ordained
 against the day of judgment, to take ven-
 geance

The Testament

and geance upon the spirits of error: and Be-
4 liho. In the fourth abode these, are the
saints: for in the higher places dwelleth
great glory in the holy of all holies abode
5 all holiness. In the next unto this are the
angels that do serbe in Gods presence,
and seek his labour in all the ignorances
of the righteous. They offer to the Lord
the sweet labour of a reasonable service, a
sacrifice without blood. In the other that
6 is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
throned and potestates, wherein is con-
tinual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us, all of us are moved: sea, and
earth, heaven, earth, and the bottomless
deep are moved at the sight of his great-
ness: but the children of men being witless
shall sin and provoke the highest unto
wrath: So therefore understand that the
Lord will execute judgment upon the chil-
dren of men: Because that men will still
continue in unbelief and unrighteousness,
when when the same shall cleave asunder,
the sun be darkned, the waters dried
up, the fire quake, and all creatures be
troubled at the fainting of the habitable

Spirit and the spoiling of hell in the passion of the highest: therefore shall they be condemned to punishment. The highest then hath heard thy prayer to separate thee from unrighteousness, and to make thee his son and servant, and a minister in his presence, a lantern of knowledge to lighten Jacob thoroughly, and to be as a day sun among the children of Israel; and unto thee and thy seed shall the power of blessing be given, till God bid all nations in the bowels of the mercy of his Son for ever. Nevertheless, the sons shall lay their hands upon him to crucifie him, and for this cause is wisdom and understanding given unto thee, to give thy children knowledge of him, because that if they bless him, they shall be blessed, and they that curse him shall perish in his sight. And the angel opened me the gates of heaven, and I saw the holy Temple, and the highest sitting on the throne of glory, and he said unto me: Levi I have given thee the blessings of the priesthood, till I come my self to dwell in the midst of Israel. Then the Angel brought me down to the earth, and gave me a shield and a sword, saying: Execute vengeance in Shechem for Dina, and I will be with thee,

A Minister what he should be, of himself not righteous, Mat. 5. End of the priesthood prophesied Christ his passion prophesied.

Levi. ch. T
in Mat. 5. 30
Christ.

The Testament

Gen. 34.

Christ our
Redeemer

The zeal
of a Mini-
ster.

Gen. 34.

Gen. 34.

Gen. 49.

then, for God hath sent me. And at the
time I set to the sons of Hemor, as it is
written in the tables of Heaben. And I
said unto him, Lord, I pray thee tell me the
name, that I may call upon thee in the
time of my trouble. And he answered, I
am an Angel which excuseth Israel, that
he might not be stricken for ever, because
all wicked spirits lie in wait for him. After-
ward being waked as it were out of sleep,
I blessed the most high, and the Angel
that excuseth the off-spring of Israel, and
all righteous men. And when I came to
my Father, I found a Aspe of brass,
whereupon the hill took the name of Aspis
which is hard by Geba, on the right side
of Abila. And I laid up these sayings in my
heart, and I counselled my Father and my
Brother Ruben to perswade the sons of He-
mor to be circumcised, because I was ze-
lously grieved for the abomination which
they had wrought in Israel. For first of all
I killed Sichem, and then Simcon killed
Hemor, and after this came our brethren,
who smote the City with the edge of the
sword. When my father heard of it he was
angry, because they had received circumci-
sion, and were killed afterward, and there-
fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will, and he sell us the same day. But I knew then the Lord intended evil to the Siche-rites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina: but GOD letted them. And they persecuted our Father Abraham (is then a Stranger) and carried away his Cattel, and furthermoze did beat Joblad very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my father: Sir be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee & unto thy holy one after thee. For from henceforth Sichem shall be called the city of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten dayes together, I saw the thing again as I had seen it before. And I saw seven men in white rayment, saying unto me,

The man-
ner, not
the doing
rebuked.

The sin of
the Siche-
rites.
Raped
Dina.
Persecuted
strangers.
Gen. 12.
Ravished
the ir
wives.

Gen. 35.10
30. 11. 12.

The Mi-
nistrey was
scribed.

The Testament

Exod. 28.
Levi. 8.

Up, put on the Stole of Priesthood the
crown of righteousness, the Reason
of understanding, the Robe of truth, the
Brest-plate of faith, the Mitre of holiness,
and the Ephod of Prophecie. And so ebery
of them bringing something with him, did
put them upon me, saying, We thou hence-
forth the Lords Priest, thou and thy seed
for evermore. The first of them anointed
me with holy Oyl, and gave me the Sce-
pter of judgment. The second washed me
with cleane water, and fed me with Bread
and Wine, that is, to wit, with the most
Holy of Holies, and cloathed me with a
glorious Robe down to the ground. The
third did put upon me a Silken garment
like to an Ephod. The fourth girded me
with a girdle like to Purple. The fifth gave
unto me an Olive bough, very full of fat-
ness. The sixth did set the Mitre of Priest-
hood upon my head. The seventh filled my
hands with incence, to the intent I should
execute the office of a Priest unto the Lord.
And he said unto me, Levi, unto three prin-
cipal things is thy seed appointed of God;
namely, to be a sign of the glorious Lord
that is to come, a be that believeth shall be
the first. The great lot shall not fall upon
him, the second shall be in Priesthood and
the

The three
blessings
of the fa-
mily of
Levi.

Chas. pro-
phesied in

Isaiah

the third shall have a new name, because a
king shall rise up in Juda, and renew my
priesthood according unto the figure of the
Gentiles, among all nations. But the
coming of him is unalterable, as who
shall be the Prophet of the highest, born of
our Father Abraham. All the pleasant
things of Israel shall be given unto thee &
to thy seed and you shall eat all that is fair
to see to, and thy seed shall distribute the
Lords Table, and of them shall be high
Priests Judges and Scribes; for in their
mouth shall the holy things be kept. When
I awoke, I perceived that this vision was
like the other, and I laid it up in mine
heart, and shewed it not unto any man
living upon the earth. The first two days,
I and Juda went to our grand-father Isaac,
and he blessed me according to all the say-
ings of the visions that I had seen, but he
would not goe with us unto Bethel. But
when we came to Bethel, my Father Jacob
saw in a vision concerning me, that I
should be their priest before the Lord. And
he arose in the morning, and ribbed all
things to the Lord by me. Then came we
to Hebron to dwell there, and by and by
Isaac called me to expound the Law of the
Lord, according as Gods angel had shewed
it

Gen. 28
28. 10-17
28. 18-22
28. 23-32
A distri-
bution
of the Sa-
craments

Exod. 28
Lev. 1, 2
31
shall be

The Testament

it to me, and he taught me the law of Priesthood, Sacrifices, Burnt offerings, Firklings Free-will offerings and offerings for health. Every day he taught me understanding, and called upon me continually before the Lord saying. My son gibe

An exhortation for Ministers. A minister may be married.

Levir. 21.

He must come with a pure mind to execute his office.

Levit. 1, 2.

no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one that hath not any blemish nor uncleanness, nor is of the kin-

de of the Allophyles or of the Gentiles.

And before thou enter into the holies, wash and let thine wife ere thou sacrificest, also when thou hast offered unto the Lord the fruits of the tree, that are ever green as my father Abraham taught me to do: and

the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up the first born of all things, and the first fruits of thy Wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keep ye all the things that I command you, for whatsoever I have heard of my Fathers that have I told unto you. I am clear from all the wickedness and sin, which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall se-

A comfort for godly parents. Proph:cy of the destruction of Israel.

duce

duce Israel, stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, and be scorned, cursed, and trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Wherefore when I was twenty and eight years old, I took a wife, whose name was Melcha, and she conceived and bare me a son and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment, Now I knew of him, that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, when all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learnings. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say, my bitterness. And

The Realm plagued whose Mithery is wicked.

Gen. 36.
Levi his progeny.

Exod. 6.

The Testament

In the threecore and fourth year of my life
 was my daughter Jochabed born in Egypt;
 and so was I honourable among my bre-
 thren: And my son Gerson took him a
 wife, which bare him Lyoni, and Schimi.
 The sons of Gaath were Amram, Ythvar,
 Hethron and Uziel; and the sons of Merari
 were Mahali and Musi. In the fourscore
 & fourteenth year of my life, Amram took
 unto him my daughter Jochabed, because
 that he and she were born both on one day.
 I was eight year old when I entered into
 the Land of Canaan, and eighteen year old
 when I entered into the office of Priesthood.
 At eight and twenty years I took a
 wife, and at forty years old I entered in-
 to Egypt; and behold ye be now my chil-
 dren's children in the third generation. Jo-
 seph died in the hundred and tenth year.
 And now my children, I warn you, fear
 the Lord your God with all your heart, and
 keep his commandments in all things, according to
 his Law. Moreover, bring up your chil-
 dren in learning that they may have un-
 derstanding by reading the law of God,
 without ceasing all their life long. For
 whosoever knoweth Gods law shall be ho-
 noured: and so wheresoever he shall be
 shall be no stranger; also he shall have
 more

Lev made
 Priest at
 18 years

Married
 at 28.

A note for
 Parents

Blessings
 of the
 learned
 Minister.

more of *Levi* is it

more friends than his together hee, and
 many shall be glad to see him, and to
 hear his name at his mouth. My sons,
 beal rightfully upon earth: that you may
 find wisdom and see good things in your
 minds, that you may find them in your life,
 for if ye see evil things, ye shall find and
 reap all manner of calamities and trouble.
 Let be the nation in the fear of God, for if
 captivity come, and Cities and Countries
 be destroyed, gold and silver and all posses-
 sions perish: but man can take away the
 wisdom of his godlynesse and his. For his
 wisdom shall becom his shield to him a-
 gainst his enemies, and make a strange
 country to be as his own home, and cause
 him to find friendship in the midst of his
 enemies. He that heareth and doeth things, he
 shall find many things, as did our brother
 Joseph. And thus my children, I know
 by the writings of Esau, that in the end
 ye shall see wickedly, laying your hands
 most pitifully upon the Jews and through
 God, your brethren shall be confounded, and
 make all things such to all nations. Do-
 ubt not, but that Israel is clearest from the
 wickedness of the high priests, which shall
 lay hands upon the nation of the Jews.

Wisdom
 A precious
 Jewel

Sin blind-
 eth wise-
 dome.
 Commo-
 dities of
 wisdom.

Christ his
 death, and
 pitiful-
 ness of the
 Jews pro-
 phesied
 Mat. 27.

The Testament

The Heauen aboue the earth is clean, and
you be the lights of the Heauen, as the
Sun and the Moon. What shall all the
heathen do; if you be oberdarkned with
wickedness, and bring cursedness upon
your country folk, for whose sakes the
light of the world is put into you, to in-
lighten all men withal; This light of the
world shall you most wilfully steal, and
teach commandements contrary to the
righteousness of God. Ye shall purloin the
Lords offering and slice away pieces of it.
Before you do your sacrifices unto the Lord
ye shall steal away the choicest things, and
eat them disdainfully with Harlots, teach-
ing Commandements of covetousness. Ye
shall defile married women, and inforce
maidens in Jerusalem, you shall match your
selves with whores and Harlots, you shall
take the daughters of the Heathen unto
wife, purifying them with unrighteous pu-
rifying, and your mingling shall be like
unto Sodom and Gomorrah, and ye shall be
shewn with wickedness in the Priesthood.
Insomuch that you shall most disdainfully
and spitefully laugh the holy things to
scorn, not only baunting and boasting your
selves against men, but also being puffed
and shewn up with pride against the Com-
mande-

Ministers
what they
are.

The wicked Priest-
hood and
their mi-
sery de-
scribed.
1 Sam. 2.

mandements of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and you your selves become captives to all Nations, and be loathed & abhorred among them, & receive endless shame & confusion, through Gods rightful judgment: and all that see you shall shun you. And were it not for our Fathers, Abraham Isaac, and Jacob, there should not one of my seed be left upon earth. Furthermore I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the sacrifices, destroy the Law, despise the sayings of the Prophets, proudly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to reuel the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think; not knowing that he shall rise again, and so shall ye receive his innocent blood willingly upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen and despair shall vex you, till

A prophesie of their destruction.

A prophesie of Christs persecution. Mark the right portraiture of the Shaveling generation.

Christ & his members.

The Testament

Ergo faith
& the ho-
ly Ghost
justifieth
and not
merits.

be bidt you again and mercifullly receive
you through faith and water. And foras-
much as ye have heard of the threescore
ten weeks, hear ye also of the Priesthood.
For in every Jubile shall be Priesthood. In
the first Jubile the first anointed into the
Priesthood shall be great, and talk to God,
as to his father, and his priesthood shall
be full of the fear of the Lord, & in the day
of his gladness he shall rise up into the sal-
vation of the world. In the second Jubi-
le, the anointed shall be conceived in the
heavens of the beloved son, and his priest-
hood shall be honourable, and he shall be
honourable, and he shall be glorified as
amongst all men. The third priest shall be
taken up in sorrow, and the fourth shall be
in grief, because the multitude of iniqui-
ties shall be laid upon him, and throughout
all Israel every man shall hate his neigh-
bour. The fifth shall be held fast in dark-
ness, and likewise the sixth & the seventh.
And in the seventh shall be such abomi-
nation both before God and man, as I am
not able to express. Whereof that the o-
gers thereof shall not be known. For this
cause shall they be in captivity and corrup-
tion, and their land and substance shall be
destroyed, but in the fifth week they shall

return

return into their desolate country, and re-
 peat the Lords house, In the seventh week
 shall come idolatrous priests, and covetous
 warriors, our righteous tribes, and all p-
 obusers of man children and beasts. After
 that the Lord hath sent vengeance upon
 them in the pestilence, then will God raise
 up a new Priest, unto whom all the words
 shall be opened: and he shall execute
 true judgment upon earth many daies, and
 his star shall arise in heavenc. As a wing
 shall be shed forth the light of knowledge in
 the open sunshine of the day, and he shall
 be magnified over all the world, and he
 received and shine as a sun upon the earth,
 and drive away all darknes, and there
 shall be peace upon all the earth. In his
 day the heavens shall rejoyce, the earth
 shall be glad, the clouds shall be merry, the
 knowledge of the Lord shall be poured out
 upon the earth as the waters of the seas,
 and the angels of glory that are in the
 Lords presence shall rejoice in him. The
 heavens shall be opened, and out of the
 temple of glory shall sanctification come
 upon him with the fathers voice, as
 from Abraham the father of Isaac, and
 the glory of the highest shall be spread out
 upon him, and the spirit of understanding

Christ &
 his true
 ministry
 described.

Christ
 lighteneth
 the world.
 Baptism
 of Christ
 prophesied

The Testament

No priest-
hood shall
succeed
Christ.
Priest-
hood of
Christ
how bene-
ficial.

Christ our
propicia-
tion.
Christ gi-
veth
power to
his, to
tread
down spi-
rits.

and sanctification shall rest upon him, whereof he shall give abundantly & mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: but the righteous shall rest in him, and he shall open the gates of Paradise, and slay the threatening sword against Adam; and feed the Lambs with the fruit of life, and the spirit of holiness shall be in them. He shall bind up Belial, and give his own children power to tread down hurtful spirits; and the Lord shall rejoice in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoice. Now my children ye have heard all. Therefore choose unto you either light or darkness, either the Law of the Lord, or the works of Belial: and we answered our Father, saying: we will walk before the Lord according to his law. And our Father said: the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witnesses of the words of my mouth. And when we had answered, we will

of Levi.

will be witnesse, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his fathers. when he had liued a hundred and seven and thirtie years. and they laid him in a coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.



The

Broken glass and mirrors.
The 2nd. of 1000. for the
of the 1000. for the
of the 1000. for the

The Testament of *Judas* made to
his Children at his death, conser-
ning valour, covetous-
ness and fornication, and in
sedition.



To bere the blessed Princely state
Of *Juda* suffering not his mate:
The Scepter, Lyon, Purse and Crown,
Betoken glory and renown.

The Testament of

JUDA

The Copy of all the sayings of Iuda, which he spake unto his Children at the time of his death: when they were come together before him: he said unto them: I was my fathers fourth son: and my mother called me Iuda, saying: I thank the Lord for that he hath given me a fourth son. I was swift of foot and painful in my youth: and obeyed my Father in all things: and blessed my mother and my mothers sisters: And when I came unto manhood, my Father Jacob praised me, saying: Thou shalt be a King and prosperous in all things: Behold, God gave me grace in all my works both abroad and at home. When a time I saw a Hind and ran after her: and caught her and made good meat of her for my Father. Also I outran the Hares, and overtaken all things that were in the fields, inasmuch that I caught a wild Bear, and tamed her: I plucked a Hind out of the mouth of a Bear: and taking him by the paws threw him: and rent asunder all his bones that turned upon me, as if I had been

Juda his exhortation. The duty of children.

Valiantness of Iuda: the gift of God.

The manhood of Iuda.

The Testament

4 been a Dog, I encountred with a wild
Boar, and oboerrunning him tare him in
5 pieces. In Hebron a bastard Lyon leapt
upon a Dog; and I catching him by the
tail, flung him away by and by, and he
6 brast asunder. In the borders of Gare a
wild Bull was feeding in the fields, and
I took him by the horns, and swinged
him about, and finally killed him. There
7 came two Kings of the Chanaanites armed
upon our flock, and much people with
them, and I alone running unto the
flock, leapt to King Sur, and striking up
his legs, oboerrthrew him and so slew him.
8 Also I killed another King named Tha-
phes sitting on his Horse, and so scattered
9 all their people. I oboertook King Achor
a Giant on Horse-back, shooting for-
ward and backward, and throwing a stone
of threescore pound weight upon his horse;
I oboerrthrew him and killed him and figh-
ting two hours with Achor, at length
I clabe his shield and maimed his feet and
finally slew him. As I was pulling off
his breast plate, behold eight of his friends
assailed me; whereupon I filled my hands
with stones & singling them at them with
a King, slew four of them, and put the o-
ther four to flight. Also our Father Ja-

of Juda.

cob slue the Giant Bechisa King of all the
 Kings, who was mighty and huge, of the
 stature of twelbe cubits. By reason The vali-
sancie of
Jacob,
 whereof fear fell upon them, and they left
 their fighting against us. For this cause
 my Father was careful of me when I
 was in battail with my brethren. He
 saw in a vision concerning me, that the
 Angel of strength followed me every
 where to the intent I should not be over-
 come. The second bandel was a greater
 battel to us, then that which we had at
 Sichem; insomuch that in fighting ball-
 antly with my Brethren, I chased a
 thousand men, and slue of them two hun-
 dred persons and four of their Kings, and
 following after them, shaled the walls of
 their city, and there slew two Kings more;
 and so we delibered Hebron, and led them
 all away as Prisoners. Then the next day
 we went to a strong, walled & unapprocha-
 ble city, called Areca, which theye armed to
 kill us. Therefore I & Gad went to the east
 side of the city, and Ruben and Levi unto
 the west and South side. They that stood
 upon the walls supposing there had been
 no more but Gad and I, did set fire upon us
 whilst in the mean time my brother that
 lay in Gile, brake out upon the other two
 sides,

The Testament

11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100

And building the walls with ladders
 filled the city ere our winter was out
 To the work it by the sword, and for the
 upon the Lord; and when it was with
 such an host fled into it. As we returned,
 the men of Thaffie lay in wait for us
 they. And took it with their children. But
 we followed them to Thaffie and slew them
 and buried their City spoiling all that
 11. was in it. And while it was at the waters
 of Garab, we fell upon the men of Jobel
 that came against us in battail, and slew
 and spoiled both them and also their com-
 plices, that came to their aid from Se-
 lion, so that we gave them no respite to re-
 turn again upon us. The fifth day after
 these came men from Machir to catch
 our prisoners, whom we made in bat-
 tle. And when we saw that they were a
 great host, and slew them before they
 could get up to the place that they came
 12. of from. And when we came to their City
 we slew them, and burned down the house upon
 our head the top of the hill to behold their
 good labour. And Simon coasting to the
 mouth of the river of the sea into the higher
 places, and destroyed the whole city. The
 sixth day it was told us that the chief of
 the army came against us with a huge
 host.

13 I therefore and Dan fasting our
 selves to be Amortheans and Fellows
 with them, went into their City and ta-
 king the entrances in the dead time of
 the night, did set the gates wide open to
 our brethren that came after us: by
 means whereof we destroyed them and all
 that they had and when we had sacked the
 city, we did cast down the three walls
 thereof. Then went we to Thamma which
 14 was the refuge of all the Kings for their
 wars. Where being angry for a hurt
 that I took, I charged upon those that
 stood about me: but they threw down
 stones of flings upon me, and shot ar-
 rows at me, and had killed me but that my
 brother Dan rescued me. Therefore we
 came running upon them in a rage, and
 put them all to flight: and they passing by
 another way, went and sued humbly un-
 to my Father, who made a Covenant
 with them, so as we did them not any
 more harme, but received them into
 league with us, & delivered them all their
 prisoners. Then builded I Chamma, & my
 father builded Rambahel. Twenty years
 old was I when this war was made,
 and the Chanaanites were afraid of me,
 and my Brethren. I had much cattel, and
 my

The Testament

my chief herdsman was Yran of Ocellam, in whose company I saw Bersi King of Odellam, who made us a feast, and with much intreatance gave me his daughter Berhuc to wife, which brought me forth Er, Anan, and Silon; of which three, God gave two Childless. For Sylon lived, of whom some of you be the Children. My Father and we made eighteen years peace, with his brother Esau and his children. When the eighteen years were past after our coming out of Mesopotamia, in the fortieth year of my life Esau our Fathers brother came upon us with a great strong Host, and was slain by the Bow of Jacob, and conveyed away dead into Mount Seir. We also followed upon the Children of Esau, but his city was very strong with high walls, and gates of Iron and brass so as we could not enter into it, howbeit we did shut them up within it, and besieged it. Now when they sawed not themselves abroad in twenty daies together, I put my Helmet upon my head and in the sight of them all set up a ladder, and shaking the walls, slew four of their noble men with a stone of the weight of three talents. The next day Ruben and Gad went and slew threescore

score others. When they offered peace, and we by our Fathers advice, received them into tribute. And they gave us two hundred quarters of corn, five hundred bates of oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia, the daughter of Aram. Now Er was a very wicked Impe, and doubted much of Thamar, because she was not of the land of Chanaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtletie, and so died in his naughtiness, for he was loth that he should have had any children by her.

When Anan was marriageable, I gave Thamar unto him, and he likewise of a spite accompanied not with her notwithstanding that he lived a full year with her, and when I threatened him, then he accompanied with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to have given her unto Syon also, but my wife Bethsue would not suffer me. For she spied Thamar be-

Er and A-
nan slain
for not
using the
benefit of
lawful
marriage.

The Testament

Fornication
on a fruit
of drunken-
ness.

Gen. 38.

An intol-
erable cu-
stome of
the Amo-
rites.
Apparel,
Beauty &
wine pro-
voketh
whore-
dom.

Fornicati-
on
is charge-
able.

cause she was not of the daughters of Chanaan as her self was. Now I knew the off-spring of Chanaan was mischievous, but yet did youthful fancy blind my heart. And as I beheld her potting out wine, I was deceived with drunkenness, and fell in love with her.

Upon a time while I was away, she married Sylo to a woman of Chanaan; which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her sons. At two years after these things, as I went to sheare my sheep, Tamar decking herself like a Bride, set her down at the gate of the City. For it was the custom of the Amorites, that their brides do set themselves forth at the gates of their cities, by the space of 7 daies together, to be abused by fornication. I therefore being drunken with the waters of Horck, knew her not, by reason of wine, insomuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, shall I come in unto thee? and she answered, what wilt thou give me? and I gave her my staffe, and my Girdle, and the Croton of my kingdom. Upon my companying with her

her, she conceived: afterward, I not knowing my self to have been the doer thereof, would have put her to death for it. But she having kept my pledges in store, shamed me with them: and when I had heard my own words of her in secret, which I had spoken to her when I lay with her in my drunkenness, I could not put her to death because it was of the Lords doings, but I touched her not any more to my dying day. For when I had done this abomination in Israel, lest she might work troubles with me, I said I would fetch my pledges again of her: but when I enquired for her, the townsmen said there was no bride in the City, because she came from another place, and had tarried there but a little while, and she dreamed that no man knew of my going in unto her. Afterward we came into Egypt to Joseph, because of the dearth. Six and forty years old was I when we came hither, and threescore and thirteen years have I lived here. And now my Sons hear me your Father in all things that I charge you withal, and keep you all my sayings, in doing all manner of Righteousness before the Lord, and in obeying the Commandments of the Lord God, and walk not

Happy are those that can cease from doing it.

The Testament

It is sinful
to any
man to
glory in
his felici-
ty.

See what
it is to up-
braid men
with their
vice.

Ch'Idren
that m:re-
ry without
consent of
parents
pleased.

after your own lusts, nor after con-
ceits of your own minds, in the pride of
your hearts, neither glory in the works
of the strength of your youth, because it is
sinful in the sight of the Lord. For in as
much as I gloried in my battails, and
upbraid my brother Ruben with Bilha
my Fathers Wife, because no face of any
beautiful woman had yet deceived me,
therefore the spirit of fondness and forni-
cation fell upon me, so that I was overtaken
both in Bethsue the Canaanite, and
in Thamar the Wife of my own sons.
And I said unto my Father in Law, I
have made my Father privy to the mat-
ter, and therefore I will take thy daughter
to my wife. Whereupon he shewed me an in-
finite mass of gold in his daughters be-
half (for he was a King) & decking her with
Gold, and Pearl, willed her to pour out
wine tons at the Supper. The beauty of
the woman, and the wine together dazled
mine eyes, and voluptuousness did so dar-
ken mine understanding, that I fell in
love with her, and brake the commande-
ment of God, and of my Fathers, and took
her to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no joy of the children that I had by
her

her. Now therefore my Children be not drunken with wine, for wine turneth a mans understanding away from the truth, and kindleth in him the fire of lust, leading his eyes into error, inasmuch as wine is a servant of the spirit of lechery, to further the feeding of the mind with voluptuousness; and so these things be reave a man of all power. For if a man drink wine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the body to carnal copulation. And if desired occasion serve sin is wrought without shame. Such a thing is wine my sons, for a drunken man is ashamed of nothing. Behold, it made both me and Thamar do amiss, so as I blushed not at the multitude in the city, but went aside unto her in the sight of all men, and committed a great sin in discovering the unclean privities of my own sons. Although drinking wine I was not ashamed to break Gods Commandment, in taking a woman of Chanaan to wife. Wherefore, my sons, be that drinketh wine had need of discretion, and the discretion that every man ought to use in drinking of wine is that he be ashamed to over-drink himself. For he

Discom-
modities
of wine.
1 Blindeth
under-
standing.
2 Servant
of lechery.

Fruit of
drunken-
ness.
drunken
man is
shameless.

Example.

Who
ought
to
drink
wine.

The Testament

Properties
of a drun-
ken man,
filthy talk
& wicked
deeds.
Discom-
modities
of whore-
dom.

Four noi-
som Spirits
follow
drunken-
ness.
1 Concu-
piscence.
2 Heart-
burning.
3 Lechery.
4 Cove-
ousness.

pass that bound, he forgetteth his under-
standing and cleaveth to the spirit of error
which causeth the drunken man to talk
filthily and to do wickedly and not to be a-
shamed, but to boast of his lechery, think-
ing it to be good. We that committeth
whoredom is bereft of his liberty and be-
cometh a bond slave of lechery, and can-
not get out of it again, after the same man-
ner that I was made naked. For I gave
over my kasse; that is to say, the kasse of
my tribe, and my girdle that is, my power;
and my crown, that is, the glory of my king-
dom. Whosoever repenting these things,
I forbare all wine and flesh unto mine old
age, and was utterly unacquainted with
all mirth. And the Angel of God shewed
me that women should from time to time
over-master all men, as well things as
captives, and bereave great men of their
glory. For the poverty of a poor man is
a greater fence to him than is the strength
of a mighty man. Therefore my children
keep measure in drinking, for there are
in it four noysom spirits, that is to wit,
of concupiscence, of heart burning, of le-
chery, and filthy gain. If ye drink
wine merrily in the fear of the Lord
with soberness, ye shall live: But if ye
drink

of Juda.

drinke without regard of shame and fear of God, then turneth it to drunkenness, and dishonestly stealeth in. And if ye drinke none at all, then shall ye not sin, neither in slanderous words, nor in quarrelling, nor in railing, nor in breach of Gods commandments, neither shall ye perish before your time. For wine discloseth the secrets of God and man unto Strangers, like as I betrayed the secrets of God and of my Father Jacob to Bethsue the Chanaanite, which God hath forbidden to be disclosed. Also wine is a cause of war and sedition. Wherefore I charge you my sons that you love not money, nor look upon the beauty of women, for money and womanly beauty made me to overshoot my self in Bethsue the Chanaanite. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my linage, and hurt the kingdom of Juda, which God hath given me for obeying my Father. for I never repined at my Father Jacobs commandments, but did whatsoever he willed. And Abraham the Father of my father blessed me to fight for Israel and so bless me likewise: and I know that the kingdom shall stand by me,

Absti-
nence
from wine
what com-
modity it
hath.

1 It san-
dereth not

2 It quar-
relleth not
nor railleth

3 It break-
eth not
the com-
mande-
ments.

4 It peri-
sheth not
before the
time.

The Testament

The dis-
comodi-
ties of co-
vetousnes.

a Full of
Pride.
b Merciles
c Dilqui-
ers the
soul.
d Con-
sumes the
body.
e Con-
sumes
Gods holy
word.
The cove-
tous and
lecherous
cannot
see God.
they

read in the Books of Enoch the righteous
that ye shall work wickedness in the lat-
ter daies. Therefore my Childzen keep
your selves from lechery and covetous-
ness and give ear unto your Father Juda:
for those things withdraw men from
Gods Law, and blind the understanding of
their minds, and teach them a pride, nei-
ther suffer they any man to shew mercy b
to his neighbour; they bereave his soul c
of all good things, and hold it down in pains
and sorrows, also they disappoint him of
his rest and sleep d and consume his flesh.
Finally, e they hinder Gods sacrifices,
neglect his blessings, disobey the speak-
ing of the Prophets, and are offended
at the word of godliness: for these two
passions are contrary to the commande-
ments of God. He that serveth them can-
not obey God, because they dazel mens
minds, and walk abroad as well anights
as of daies. My Childzen covetousness
leadeth men to Idolatry. For through
doting upon money, he calleth them Gods
which are not, and compelleth the infected
to grow most vilely out of kind.
I saye I lost my childzen, and
the penance of the flesh, and the
of my soul, and had not the pray-
ers.

ers of my Father Jacob been, I had died
as now without Children. But the God
of my Fathers being merciful, and full
of pity and compassion, knew that I sinned
through ignorance. For the blindness of
our had blinded me, and I overshot my
self as a fleshy man, and being corrup-
ted with sin, knew not mine own in-
firmity but thought my self to be inhin-
cible: know ye therefore my sons, that
two spirits do wait upon a man; that
is to wit, the Spirit of truth, and the
Spirit of error, and in the midst be-
tween them is set the Spirit of under-
standing of the mind, whose property is
to incline which way it listeth: the things
that belong both to truth and untruth,
are written in the breast of man, and God
knoweth every whit of it, and none of all
mens works can be hidden at any time
from him, because all the privities and
secrets of mens hearts are written before
the Lord, and the spirit of truth beareth
witness of all things and accuseth all, and
he that sineth hath a burning in his heart
and cannot lift up his face to his Judge.
And now my children love ye Levi, that
ye may abide, and exalt not your selves
above him, lest ye perish. The Lord
hath

Two Spi-
rits wait
upon a
man.

The Testament

a In respect that Heavenly things are better than earthly, not in eternal rule & government.

b Ergo jura divino, the Pope can challenge no earthly power.

c Nor in power and rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described & prophesied.

hath given unto ~~me~~ the Kingdom, and unto him the Priesthood; and hath put the Kingdom under the Priesthood. Unto Levi is given the Priesthood; and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto b him the things that are in Heaven. As far as the Heaven surmounteth the earth, so far doth c the priesthood surmount the Kingdom that is upon the earth. For the Lord hath chosen him above me to approach unto him, and to eat of his table, and to take the firstlings of the children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shall reign great tobales which shall swallow up men as fishes, and bring free mens sons and daughters into bondage. They shall take away Mens Houses, Lands, Cattel, and money by force, and wrongfully they shall feed ravens and other greedy fowls with many

of Juda.

many folke flesh, and they shall prosper
and flourish in naughtiness, and be exal-
ted through covetousness, and there shall
be false Prophets like floures, which
shall persecute all righteous men. But
the Lord shall set them together by the
ears among themselves, and there shall
be continual wars in Israel, and my
kingdom shall be knit up in strangers,
till the saviour of Israel come, even till
the comming of the God of righteousness,
that Jacob and all nations may rest in
peace, and he shall maintain my king-
dom in peace for ever. For the Lord
hath sworn to me, that the kingdom of
me, and of my seed, shall never fail world
without end. But I am very sorry
my Children, for the filthiness, and
treachery, and idolatry, which ye shall
work against the kingdom, by following
witches and Conjurers, by bowing your
Daughters to deceitful Divels, by making
them incanters, charmers and Strum-
phets, and by intermeddling your selves
with the abominations of the heathen, for
the which things the Lord shall bring upon
you a famine, and b pestilence, death and
c sword, d hateful d besiegement and
e devouring dogs, reproach f of friends and

Mutual
discord is
a plague
for tyrants

Christ
prophe-
sied.

Note this
ye that
seek after
witches
for lost
goods.

The mise-
ry of Je-
rusalem.

a Famine.

b Pesti-
lence.

c Death &
Sword.

d Besiege-
ment.

e Devour-
ing dogs.

f Daily re-
proach.

The Testament

g Loss and
pain of
eles.
h Slaugh-
ter of chil-
dren.
i Ravi-
shing of
Wives.
k Burning
of the
Temple.
l Desolati-
on of the
country.
m Capti-
vity. A re-
medy for
these.
First, Re-
pentance,
Ob-dience

foes loss and g pain of eies, slaughter h of
your children, rabiſhings i of Wives,
ſpoil of your goods, the burning k of your
temple, the deſolation l of your country,
and the m captiuitie of your ſelues among
all nations which ſhall geld ſome of you
to make Eunuchs for their wives, but if
ye return to the Lord with hearty repen-
tance and humilitie, and walk in all the
commandments of God, he will viſit you
with mercy, and lovingly deliver you from
the bondage of your enemies. After this
ſhall riſe among you a Star out of Jacob,
and a man ſhall ſpring out of my ſeed;
which ſhall walk as the Day ſun of
righteouſneſs among the children of men,
in peace and meekneſs, and righteouſneſs,
and no ſin ſhall be found in him. The
heavens ſhall open upon him, to pour out
the ſpirit of bleſſedneſs upon him from
the Father, and he ſhall ſhed out the
ſpirit of grace upon you, and you ſhall
be his children in truth walking in his
firſt and laſt Commandments. This
is the off-ſpring of the moſt high God,
and the well ſpring of life to all fleſh.
Then ſhall the Scepter of my King-
dome ſhine bright, and out of your
root ſhall ſpring the beſſel of planting, in
whom

to whom shall grow up the Rod of righteousness unto the Gentiles, to judge and save all such as call upon him. After this shall Abraham, Isaac, and Jacob rise up again to life, and I and the Princes my brethren, shall be your Scepter in Israel: Levi first, I next, Joseph the third Benjamin the fourth, Simeon the fifth, Issachar the sixth, and so all the rest. And the Lord hath blessed us. Levi shall be the messenger of my presence, Simeon the power of my glory, Ruben Heaven, Issachar the earth, Zabulon the Sea, Joseph the Mountains, Benjamin the Tabernacle, Dan the lights, Neptalim the Dainties, Gad the Day-sun, and Aser an Olive-tree. And there shall be one people of the Lord, and one tongue, and there shall be no more the false spirit of Belial, because he shall be cast into endless fire. They that are buried in sorrow, shall rise in joy, and they that were poor for the Lords sake, shall be made rich. They that suffered penury, shall have plenty: and they that were weak, shall be made strong. They that died for the Lords sake, shall wake up unto life, and run in Jacob: yea they shall run skipping and leaping, and they shall live as Eagles for joy.

But

The most heavenly benefit of Christ his second coming.

A sweet comfort for the godly Christian.
Mat. 9.
Norr.

The blessed estate of the elect after death.

The Testament, &c.

But the ungodly shall be sorrowful, and the sinners shall mourne, and all people shall glorifie the Lord for ever. Therefore my children, keep all the lawes of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Rulers doe; but carry me back into Hebron with you. With these words Juda dyed: and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The

The Testament of

The Testament of *Isachar*, made to
his Children at his death, con-
cerning a single heart.



Learn hear a simple life,
Not void of pain but strife:
The Scythe, the Spade, the Ass
Set forth what man be was.

The Testament of

ISSACHAR.

His exhortation.
Gen. 30.

The Copy of Issachars Words. He calling his Children about him, said unto them ye Children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord. I am Jacobs fifth Son in the reward of Mandrake. For Reuben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Reuben wept, and at his noise my mother Lea came out. Now the Mandrakes were sweet-scented Apples, which the Land of Aram bringeth forth in high Countries, by the water Vallies: And Rachel said I will not give thee these Apples, because they shall help me to children. Now there were two of these Apples, and Lea said, doth it not suffice thee, that thou hast gotten away the husband of my Virginitie, but that thou wilt have this also? She answered, Let Jacob lye with thee to night for thy sons Mandrakes. Lea said unto her, Do not boast nor brag; for Jacob is mine, and I am the wife of his youth. And Rachel answered How so? was he not first bandfast unto me, and served he not our Father

of Issachar.

Father fourteen years for me? What shall I do to thee? For many are the wiles and policies of men, and guile goes forward upon earth. If it had been otherwise, thou shouldest not have seen Jacob in the face at this day. For thou art not his wife, but wert guilefully put to him in my stead? my Father deceived me, and conveighing me away that night suffered me not to see him: For had I been there, this had not come to pass. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and Jacob knew Lea, who conceiving, bare me, and called my name Issachar, because of the hire. Then an Angel of the Lord appeared unto Jacob, & said that Rachel should bear but two sons, because she had forsaken the company of her husband, and chosen continency: and if my mother Lea had not given the two Apples for his company, she should have borne eight children, whereas by reason of that she bare but six, Rachel two, and because God visited her in the Mandrakes: for he knew, that she greatly desired to company with Jacob, for Issues sake, and not for lust of pleasure: for she laid up the Mandrake, and delivered it unto Jacob the next day, and therefore God heard Rachel in the

The Testament

The godly
life of Issa-
char, and
his true
dealing.
An exam-
ple for
godly
children.
A pattern
of a virtu-
ous life.

Spanndakes, because that although he
had a mind to them, yet he ate them not,
but offered them to the Priest of the most
High, which was in those daies, and laid
them up in the Lords house. Therefore
my Children when I came unto mans
state, I walked with an upright heart, and
became Wayliffe of Husbandry unto my
fathers, and brought them the fruits of their
Lands in their due seasons, and my Fa-
ther blessed me, when he saw how I walked
plainly and simply, I was no bucke body
in my doings, I was not hurtful nor
wightful to my Neighbour, I railed not
upon any man, neither dispraised I the
life of any, that walked in singleness of
mind. By reason hereof. when I was
thirty years old, I took a wife, because
labour had consumed my strength. I ne-
ver knew the pleasures of a woman
through wantonness, but my labour made
me to sleep soundly, and my Father did
alwaies rejoyce of my simplicitie. For
whatsoever pains I took, first of all I
offered all the first fruits, and the first in-
gendred cattel unto the Lord by the Priest,
and then gave my Father the rest, and
the Lord doubled his benefits in my
hands. Pea, and Jacob himself perceived
well,

of Issachar.

well, that God wrought with my plain dealing. For unto every poor man, and to every man in adversity, gave I of the fruits of the earth with a single heart. And now my children, hearken and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not gold, undermineth not his Neighbour, lusteth not after diversity of meats, desireth not shift of apparel, nor heightneth himself long time, but only hath an eye to Gods will, and the spirits of error can do nothing against him. For he cannot skill to entertain a fair woman, lest he should defile his own mind: wrath overmastereth not his wit, envy melteth not his soul, neither doth his mind run covetously upon gain. For he leadeth an upright life, and beholdeth all things with a single eye, excluding all hurtfulness of worldly error, lest he should observe any of the Commandements of God. Therefore my Children, keep Gods Law, and hold fast plainness: walk on in innocency, and be not too inquisitive into Gods secrets, or of your neighbours doings, but love God and your neighbour, pity the poor and weak, bow

With a
plain dealing man
the Lord
is pleased.
A single-
hearted
man de-
scribed,
who and
what he is.

Learn you
children
of the
earth.

The Testament

down your back to Husbandry, and labour in tilling of the Earth, in all manner of Husbandry offering presents to the Lord with thanksgiving, who blessed the earth with increase, and a new spring of fruits, as he blessed all holy men from Abel, to this day; for there is none other portion given thee, then of the fatness of the earth, whose fruits come by pain taking: for our father Jacob blessed me with the benefits of the Earth, and the fillings of fruits, Levi and Juda are glorified of the Lord among the Children of Jacob; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom: Therefore cheyre them, and walk plainly as our father Jacob did; for unto God it is given, to destroy the temptations of Israel. My Children, I know, that in the last dayes your Children shall forsake plainness, and cleave to covetousness, let go innocency, and follow lechdness, leave Gods Commandments and stick unto Belial, give over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become bond-slaves to their enemies.

Obedi-
ence and
plain reas-
ing com-
mand.

A Plague
for disobedience.

Therefore warn your Children of it, that

of Issachar.

that if they sin, they may return quickly to the Lord; for he is merciful; and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any woman but my wife, neither have I committed whoredome in the lust of my eyes. I have not drunk wine unto drunkenness, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my bread to the poor. I have not eaten my meat alone, nor removed the bounds and buttels of lands, I have been pittiful in the daies of my life, and dealt truly in all cases. I have loved the Lord with all my strength, and all men as my own children. My sons, if you also do the like, all the spirits of Belial will fly from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild beasts into subjection to you, because ye have the

The innocency of Issachar. A godly pattern to follow.

Hearken you Land-Lords. Learn you wealthy of the earth.

The Testament, &c.

Lord of Heaben with you, if ye walk
with him in singleness of heart. And he
willed them to carry his body into He-
bron, and to bury him there in the cave
with his Fathers. Thus he stretched
out his feet and dyed in a good age, having
all his limbs strong and sound, and
slept the sleep of all the world.

The

The Testament of Zabulon, made
to his Children at his death concern-
ing compassion and mercy.



*The poor man at home Zabulon fed.
The stranger unknown also cloathed:
When ship did fail & but gave wit
God did not fail & to govern it.*

The Testament of

ZABULON.

His exhortation
when it
was given
Gen. 30,

The love
of Zabulon
towards
Joseph.

The charge that Zabulon gave to his Childzen in the hundzed and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye sons of Zabulon, a goodd gift to my Father and Mother. For when I was begotten my father was greatly increased in Sheep and Cattell, by reason of the good luck that he had through the straked rods. I wist not, my Childzen I wist not, that I sinned in those daies for I considered not that I dealt wickedly through ignorance in Josephs case: and moreover concealed it with my brothers, from our Father, howbeit that I wept much for it in secret: for I was sore affraid of my Brothers, because they had all conspired together to kill him with the sword that should betray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

of Zabulon.

falling upon his knees, said unto them, Have pity upon me, my brethren, have pity upon the bowels of our Father Jacob, Lay not your hands upon me to shed innocent blood: for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our father Jacobs sake. Upon his saying of these words, I being moved with compassion, came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul. And Joseph wept, and I with him, and my heart trembled, and the joints of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. When Ruben stepping in, said: My brethren, let us not kill him, but let us cast him into the dry pit, that our fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did, till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon,

Gad,

A good
conscience
refuseth
no trial.
Love be-
tween bre-
thren is as
a precious
ointment.
Mutual
love is mu-
tual safety.

The Testament

A figure
of the
treachery
and cove-
tousness of
Judas,
read
Mat. 27.

Gad, and the other of my brothers taking money for Joseph, bought shoes with it; for themselves, their wives, and their Children saying: Let us not eat it, because it is the price of our Brothers blood; but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him that would not raise up seed to his brother. I have loosed Josephs shoe. For when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, and so we worshipped Joseph, as if it had been Pharaoh: and not only worshipped him but also kneeled down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the pit, my brothers set meat upon the Table to eat. But I mourning for Joseph, did taste no meat by the space of two daies, and two nights together; neither would Iuda eat with them, but had an eye unto the pit, because he feared lest Simeon and Gad should see thither and kill him: when they

Juda
careful for
his Brother.
cher.

-of Zabulon.

they sawe I ate nothing, they set me to
keep him till he was sold. He was in
the Pit three days and three nights,
without repast, yet he was sold. Ruben his
bearing that he was sold in his absence, lovero-
rent his garments, and wept, saying, ward Jos
how shall I look my Father Jacob in seph.
the face? and therewithal taking mo-
ney, he ran after the Merchantmen:
but he could not find them, for they
had left the Kings highway, and were
gone away apace by by-lanes, and Ruben
ate no meat that day. Dan therefore
coming unto him, said, Weep not,
neither be sad for the body; for I wot
what we may say unto our Father Jacob.
We will kill a kid and stain Josephs
coat with the blood of it, and say un-
to him, see if this be thy sons Coat
or no; for when they intended to sell
Joseph, they stripped him out of our
fathers coat and put upon him an old
coat of a bondserbant. Simeon had got-
ten his coat, and would not deliver it
us, but was minded to have cut it in
pieces with his sword: and he was
angry that he was yet alive, and that
he had not slain him. Then all my
brethren rising up together, said unto
him.

Mark the
wicked po-
licy of the
ungodly.

The Testament

*Zabulon his
exhortati-
on.*

*Compassion is to
be shewed
as well to
beasts as
men.*

*ch. 18
- 19*

*The un-
merciful
punished,
both they
and their
children.*

*Fishers
Boats first
invented
by Zabulon,
But God
gave the
wisdom,
Gen. 49.*

him. Why shouldst not thou give it us, seeing that thou only art the worker of this mischief in Israel? Whereupon he gave it them and they did as Dan had counselled. And now my Childzen, I warn you, keep the Lords commandments, be merciful to your neighbours, and have inward compassion towards all not only men but also beasts. For in that respect the Lord blessed me, insomuch that when all my brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Childzen have compassion in your bowels, because that as any man dealeth with his neighbor, so will God deal with him. For the children of my brothers fell sick also, and died for Josephs sake, because their fathers pittied him not, but my Childzen were preserved without sickness, as you know. And while I was upon the Sea-coast of Canaan, I fell to fishing for my father Jacob: and whereas many others were drowned in the sea, I abode unhurt. I was the first that made a Fisher-boat to float upon the sea, for God gave me understanding and wisdom therein, so that I did set up a mast in the boat and fastned a sail in the midst of the wood,

of Zabulon.

wood, and coasting along the shoar in it, I fished for my Fathers household, till we came into Egypt: and for pity sake, I gave of my fishing to every stranger that I met with, if there were any foreiner bozn, or any sick body, or any aged person, I boiled my fish and dressed it well, according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea. For he that giveth his neighbour, receiveth the things multiplied of the Lord. Five years did I fish, giving to every man that I saw, and serving all my fathers house sufficiently: in harvest time I fished, and in winter time I fed sheep with my brothers. Now will I tell you what I did, I saw a miserable man in the deep of winter, and having compassion upon him, I stole a garment privily out of my house, and gave it the naked man; you therefore my children take pity indifferently of all men, and shew mercy with the things which the Lord giveth you, and deal them abroad to all men with a good heart, and if ye have not wherewith to succour the needy out of hand,

The singular compassion of Zabulon.

Note.

Zabulon's mercy in giving food.

A merciful deed to cloath the naked.

The Testament

Inward
compassi-
on want-
ing ability
serveth.

A rare ex-
ample of a
merciful
heart.

God dwell-
eth in a
merciful
heart.

Joseph re-
warded
good for
evil.

He that is
mindful of
injuries, is
not merci-
ful.

hand, yet have compassion on him with
inward mercy. I know that my hand
forgot to give to him that wanted;
and to spend the time with him, insomuch
that I have walked aboue seven furlongs
with such a one weeping, and my heart
perned upon him for compassion. You
therefore my childzen, have earnest and
inward mercy towards all that are in
miserie, that God habing pity upon you,
may be merciful to you likewise. For in
the last daies God will send his mercy
upon the earth, and wheresoeber he findeth
inward and hearty mercy, there will he
dwell; for look how much mercy man
sheweth to his neighbour, so much will
God shew to him again. Now when
we came down into Egypt, Joseph minded
not our evil dealing with him, but when
he saw me, it made his heart pearn: whom,
look ye upon my childzen and learn to for-
get the harm that is done to you. Love
ye one another, and do not one of you
think upon anothers ill dealing, for that
breaketh unity, and displeaseth all kin-
dred, and troubleth the mind. For he
that is mindful of harm past, hath not the
bowels of mercy. Mark the water and
see how it washeth away the sand, when
the

of Zabulon.

the stones and timber are removed asunder. And if a brook be drawn into many streams, the earth sucketh it up, and it cometh to nothing: and so shall you, if you be divided among your selves; therefoze divide not your selves into two heads for all things that God hath created have but one head a piece. He hath given a man two shoulders, two hands, and two feet; but yet do all the members obey one head. I know by the visitings of my Fathers, that in the last dayes ye shall depart from the Lord, and be divided in Israel, following two kings, working all abomination, and worshipping all manner of Idols, and your enemies shall take you Prisoners, and you shall sit among the heathen in all misery, tribulation and sorrow of mind: and afterward you shall remember the Lord, and repent, and he shall turn you again: for he is merciful and full of compassion, and thinketh not upon the wickedness of the children of men, because they be flesh, and the spirit of Error beguiles them in all their doings. After this shall God himself raise up unto you the light of righteousness: and wholsomeness and mercy are in his punishments. He shall
redeem

Apt simi-
litudes.

An exhortation to
concord.

The end
of discord
is misery

The Testament

The fire
of the
wicked at
the latter
day.

redeem all men from the bondage of Belial,
and all the spirits of error shall be troden
down, and he shall turn all Nations to
the following of him; and ye shall see God
in the shape of man; for God hath chosen
Jerusalem, and God is his name: never-
theless by the wickedness of your words,
you shall provoke him to wrath, and ye
shall be cast off, till the time of full finish-
ing. And now my children be not sad
for my death, neither be ye out of heart
because I leaue you. For I shall rise up
again among you, as a Captain in the
middest of my Tribe, among as many as
have kept the Law of the Lord, and the
commandments of their father Zabulon:
But as for the wicked, God will bring
everlasting fire upon them, and destroy
them for ever. I return to my rest, as
my fathers have done: now fear you the
Lord your God, with all your strength
all the daies of your life. As he had
spoken these words he fell asleep, to his
Angellar benefit: and his sons laid him
in a Coffin and carped him back again
into Hebron, buried him there with his
Fathers.

The

The Testament of *Dan* made to
his Children at his death,
concerning anger
and lying.



*The Serpent with weapon, and Dan declare,
The intent of those men that wrathful are.*

The Testament of

D A N.

The Coppy of Dan his woordes;
which he spake unto them in his
last daies : in the hundred fife
and twentieth year of his life, he called
his Tribe unto him, and said :

Heart and
outward
profession
must be
conscience.
Lies and
anger
schoolma-
sters of
evil life.
Self-love
thinketh
himself as
good as o-
thers.
Desire of
preroga-
tive enri-
ceth to
murder.

The Childzen of Dan hear my sayings,
and give heed to the woordes of your Fa-
thers mouth. I liked in my heart, and
shewed in my whole life the thing that is
good : for truth joynd with right dealing
pleaseth God well. I have hated hurtful
things; as lying and anger, because they
teach a man all manner of naughtiness, I
confess unto you my Childzen this day,
that I was glad in my heart at the death
of Joseph, that true and good man; and
rejoyced at the selling of him, because our
Father loved him more than us. For
the spirit of spitefulness and pride said
unto me : Thou art his son too, as well
as he. And one of the spirits of Belial
brought with me, saying Take this
sword and slay Joseph with it, and when
he is dead, thy father shall love thee.
This was that spirit of spitefulness
which counselled me to devour Joseph, as
the

the Leopard deuoured a kid. But the
 God of our Father Jacob did not put him
 into my hands, nor suffer me to find him
 alone, that I might dispatch two Scepters
 in Israel by committing that wickedness.
 And now my children, I tell you of a
 truth, that unless you keep your selues
 from the spirit of lying and wrath, and
 love truth, and long sufferance, ye shall
 perish. Wrath is blind, my children,
 and no wrathful man looketh truth in the
 face, because that although they were his
 a father and mother, yet doth he hold them
 all his enemies: though he be his bro-
 ther, yet he knoweth him not: though
 he be the Lords c Prophet, yet obeyeth he
 him not: though he be d a righteous man
 yet he regardeth him not, and though he
 be his e friend, yet he considereth it not.
 For the Spirit of wrath desetteth him
 with the snares of errour, blinding his
 natural eyes, and dimming the eyes of
 his mind by falshood, and giuing to him a
 sight of his own making. And wherein
 bleareth he his eyes? In hatred of heart;
 for he giueth him a self-willed heart
 against his brother to spight him, and
 enue him. My Sons, wrath is mis-
 erable; for it becometh a snare to the

Man pur-
 poseth, but
 God dis-
 poseth.

A wrath-
 ful man
 lively de-
 scribed.

a He ac-
 counteth
 his parents
 as enemies.
 b He know-
 eth not his
 brother.

c He obey-
 eth not the
 Minister.

d He re-
 gardeth
 not the
 righteous.
 e He consi-
 dereth not
 his friend.

The pro-
 perties of
 wrath.

The Testament

Soul, and subdueth the body to it self by overmastering the soul, and giveth power to the body to work all wickedness. And when the soul hath wrought, it justifieth the thing done, because it seeth not.

A wrathful man
worketh
three ways
1 By ser-
vants.

2 By riches
3 By him-
self.

Two in-
struments
of wrath,
bitter
speech:
violent
hands.

Wherefore he that is wrathful, if he be a man of might hath treble power in his anger. One, through the help and furtherance of his servants: Another, of his riches, where through he perswadeth and overcometh his unrighteousness: and a third, of the nature of his own body, which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth alwaies further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath. Wherefore when any man speaketh against you, be not moved to anger:

ger : and if he praise you as good men, be not puffed up, nor changed into holuptuousness and fierceness of countenance ; for when a man heareth a thing that misliketh him, first, it richleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Note therefore my children if ye fall into any loss and hinderance, be not out of patience ; for the spirit of impatience maketh men to lust for the thing that is forgone, and to be angry for the want of it. Wear your losses willingly, and be not out of quiet for it : for unquietness engendreth anger and untruth : and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbered with disdain, the Lord departeth from it, and Belial getteth the dominion of it. Therefore my children keep the Lords Commandments and Lawes, eschew untruth and hate it that the Lord may dwell in you, and Belial flee from you. Speak every of you the truth to his neighbour, that ye fall not willingly into incumbrance, and so shall ye be in quiet, and ye shall have the God of peace, War shall not prevail against you. Let the

Remedy
against
wrath is
forbear-
ing of
words.

The effect
of impa-
tience.

The Testament

He prophesieth
their wickedness.

A note for
covering-
ness.
Repentance ob-
taineth
mercy.
A prophesy of
Christ his
humanity
Christ
lively de-
scribed.

Lord all your life long, and love ye one another with a soothfast heart. For I am sure that in the latter days ye shall depart from the Lord and walk in naughtiness, working the abominations of the Gentiles, and haunting wicked women in all lewdness, by the working of deceitful spirits in you. For I have read in Enoch, that Satan is your prince and that all the spirits of fornication and pride, shall ply themselves in laying snares for the children of Dan, to make them sin before the Lord. But my children stick ye unto Levi, and look upon them in all things. The children of Juda shall match away other mens goods like Lions through covetousness. For this cause shall ye be led away with them into captivity, and there receive all the plagues of Egypt, and all the malice of the heathen: whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his holy place, and proclaim peace to you. The Lords saving health shall spring up unto you out of the Tribes of Juda and Levi. He shall make war against Belial, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from Belial, and

and turn your unbeliebing hearts to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him and the righteous shall rejoyce in the new Jerusalem, which shall Glorifie GOD forever. Jerusalem shall no more be wasted, nor Israel led into captivity, because the Lord shall be conberfant among men in the midst of it, and the holy one of Israel shall reign over you in holiness and poverty, and he that beliebeth in him, shall certainly reign in Heaben. Now my Children, fear the Lord, and beware of Satan and his spirits. And draw near to God, and to the Angel that excuseth you for he is the Mediator between God and man to set peace in Israel. He shall stand against the Kingdom of the enemy, and therefore will the enemy labour to overthrow all that call upon the Lord: for he knoweth that whensoever Israel decapeth, then shall his enemies Kingdom come to an end. But the said Angel shall strengthen Israel, that he come not to an evil end. At that time shall Israel depart from iniquity, and the Lord shall bisset such as do his will in all places of Israel, and among the heathen his name shall be, The Saviour.

Christ our
Mediator.
Christ as-
sisteth us
in all tem-
ptations.

The Testament, &c.

Therefore my Childzen, keep your selues from all noisome dealing, and put from you wrath, and all untruth, Love truth and mildness, and look what you haue heard of your Father, deliuer it ower to your childzen, that the Father of Nations may receiue you. For he was soothfast, long suffering, meek, lowly, and a Teacher of Gods law by his owne works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords law, and bury ye me by my Fathers. In saying these things he kissed them, and kept the sleep of the world. And his Sons buried him, laying his bones by Abraham, Isaac, and Jacob. And like as Dan had prophessed to them, that they should one day neglect Gods Law, and estrange themselves from the off spring and native Country of Israel so came it to pass.

The Testament of Nephtalim, made
to his children at his death concern-
ing goodness.



Run Nepthalims race, but run apace,
Embrace his goodness and trustiness.
If your state you see servants to be,
Then God will you bless, and give success.

The Testament of NEPHTHALIM.

The Copie of Nephtalim's Testament, concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Childzen together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great chear to be prepared. When he awoke in the morning from sleep because he was eben at death's doore, he praised the Lord that had strengthened him, and began to speak to his childzen in this wise :

My childzen gibe ear to Nephtalim, hearken to your father's words. I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Nephtalim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one saying, God let me see a brother of thine out of mine own womb after thee. My reason to hereof, Joseph was like to me in all things according

His birth,
Why he
was called
Nephtalim,
Why Joseph
was
like Nephtalim.

of Neptbalim.

According to Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred a worshipper of GOD, free born, and a noble man. His family.

Howbeit for as much as he was taken Prisoner, Laban bought him, and married him to a bond woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle, wherein he was taken. Afterward she bare Bilha, calling her, her new bairn daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of clay thereafter: so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequality or oddness betwixt them: for all the Lords creatures are made by weight, measure, and rule. And as the Potter knoweth the use of

The swiftness of Neptbalim. Gen. 49.

God his wisdom in creating us, lively set forth.

of

The Testament

of ebery of them to what things they be meetest, so the Lord knoweth the body, how far forth it is fit for goodnes, and when it beginneth in evil. For there is not any Creature, reasonable, nor unreasonable, which the Lord knoweth nor; for he hath created all men after his own Image: and as mans strength is, so is his work: as is his will, so is his work: as is his forecast, so is his doing: as is his heart, so is his mouth: as is his eye, so is his sleep: and as is his mind, so is his talk, either of the Law of the Lord, or of the Law of Belial. And looke what diversity is between light and darkness, or between sight and hearing, the same diversity is there in man and woman. Neither is it to be said, that there is any bitterness in any thing, either of the face or of other like things. For God hath made all things good in their order or degree; he hath set the five wits in the head, and knit the head to the neck, and covered it with hair for his glory. Moreover, he hath assigned the heart to wisdom, the belly to the abidance of the stomach, the breast to health, the liver to anger, the gall to bitterness, the spleen to laughter, the kidnies to craftiness, the loynes to strength,

of Nephtalim.

strength, the ribs to comelines, the seed to
lustiness, and so forth. So my children
do all things in order, and in the fear of
God, neither do ye any thing disorderly
in scorn, or out of due season. For thou
canst not command the eye to hear, nei-
ther canst thou do the works of light in
darkness. Therefore haste you not to
mar your doings through covetousness,
or to beguile your own souls with fond
talk. For by holding your peace with a
clean heart, ye shall be able to keep the
will of God, and to cast away the will of
the devil: the Sun, Moon, and Stars,
break not their order, neither break you
Gods Law in the order of your doings.
The Gentiles by going astray, and by
forsaking the Lord, have changed their
order, and followed Rocks and stones,
and spirits of errour. But do you not so
(my children :) know ye that your only
one God is the Lord in the skies, on
the earth, in the sea, and of all creatures,
for he is the maker of them; and he
not like Sodom which altereth the order
of her nature: likewise the waters al-
tered the order of their nature; and
they whom God cursed in the flood,
making the earth desolate and fruitless

All things
must be
done in
time and
order. The
reason,

The Testament

Nephtalim
prophesi-
eth the
misery of
his Chil-
dren.

for their sakes. My children I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thralldom upon you, so as you shall serve your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass that when they shall become into the Country of their fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and neer. For in the xl. year of my life upon mount Olivet, toward the east side of Jerusalem, I saw the Sun, and Moon stand still, and behold Isaac my fathers father said to us, Come hither apace, and every one of you take hold according to his strength for the Sun and Moon may be caught. And we came running all together, and Levi caught

A vision.

of Nepthalim.

caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delibered him twelbe boughs of Palm Tree, and Juda shined as the Moon, and twelbe beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not: for Joseph sleeping before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying: The Assyrians, Medes, Elamites, Giliathites, Chaldees, and Syrians, shall hold the Scepter of Israel in thraldom; And again, a seven months after, I saw our father Jacob standing in the Sea of Jammia, and us his sons with him. And behold there came a ship sailing by, full of dried flesh without Parriner or Pilot. Upon the ship was written, Jacob, and our Father, said to us, Let us go to our ship: when we were within it, there arose a sore tempest, and a mighty gale of wind, and our father who held the Stern, flew away from

The Testament

front us, and then we being tossed with the storm were carried into the Sea, and our ship was filled with water, and weather beaten, and torn on all sides. Then Joseph fled out of the boat, and we all were divided upon twelue boards, and Levi, and Juda was among us, so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoyced all together with one mind. I told my Father these two dreams, and he said to me, these things must be fulfilled in their time, and Israel must indure many things. Then said he further to me, I believe that Joseph is alibe; for I see that the Lord doth alwaies number him with us. And he said thou liest my son Joseph, but yet I see thee not, neither seest thou Jacob that begate thee: truly he made us to weep at these words of his, and my bowels glowed within me, to beseege unto him that Joseph was sold, but I was afraid of my brothers. Behold my sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be

Remorse
of consci-
ence mov-
eth open
confession

of Nepthalim.

be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen.

My Children, if you do well, both men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and indeaboureth alwaies to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all beasts shall overmaster him, and the Lord shall hate him. For the Commandments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his Wife, and a time to forbear her, that he may give himself

By doing well, God is glorified, men blessed, and the Devil vanquished.

The Testament, &c.

to prayer. There are two Commandments which breed sin, except they be done in their due order, and so it is in the rest of the commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his commandments and the Lawes of all things, that God may love ye. Having commanded them many other such things, he prayed them to conuey his bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face, and dyed. And Nephtalims childzen did all things according as their Father had commanded them.

**The Testament of Gad, made to
his Children at his death con-
cerning Hatred.**



*You that excel in Martial Feats,
Lo Gad but GOD obey:
Lest in Gads wrath you God offend,
And lose you hoped prey.*

The Testament of

G A D.

*Gad a
good and
valiant
Shepherd.*

THe Cōpy of Gad's Testament, and of the things that he spake to his Childzen, in the hundred and seventh year of his life, saying: I was Jacob's seventh son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast, upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about thirtie dayes, who being tender, fell sick by reason of overmuch heat, and went home to Hebron, to his Father, whom he lodged by himself, because he loved him. And Joseph told our Father that the sons of Bilha wasted his goods at Zilpha, and made habock of them without the knowledge of Juda and Ruben. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the lamb could not live, which (thing grieved me) we killed it also, and ate it. He told our Father of it, and our brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of

of Gad.

of hatred was in me, insomuch as I could not find in my heart to hear Joseph speak, or to see him, because he had rebuked us openly, for eating the lamb without Juda. To be short, he made our father believe whatsoeuer he told him. But now I acknowledge my sin, my Children, that I was often in mind to have killed him; for I hated him from my heart, and I was utterly without compassion towards him, and the cause of this my great hatred towards him, was his dreams; There-fore I would have deuoured him, as an Ore eateth up grass from the earth. And for that cause I and Juda sold him to the Ishmalites for 30 gildernes, of the which we kept away ten privately, and shewed the other 20 to our brethren. And so ce-berousness perswaded me to wish his death. But the God of our fathers delibered him out of my hands, to the intent I should not do such wickedness in Israel; and now my children, give ear to the words of truth that ye may live righteously, and keep the Law of the highest, and not go astray through the spirit of hatred; for that is evil in all mens doings. Whatsoeuer another man doth, that doth the hater mislike and abhor. If one keep the

Gad hated Joseph for his complaining to his father.

1. For his Dream.

The Testament

Law of the Lord, he praiseth it not: If one fear the Lord and deal righteously, him he loveth not, but dispraiseth the truth, he emblieth him that ordereth his waies aright. he embraceth back-biting, he loveth scornfulness; and because that hatred hath blinded his mind, he doth to his neighbors as we did to Joseph; therefore my Children keep your selves from hatred, because it committeth wickedness even against the Lord; for it will not hear the words of Gods Commandment, concerning the loving of a mans neighbour, but sinneth spitefully against God. If a brother offend, by and by it blazeth him abroad, and is hasty to have him condemned and killed, or punished for his offence. And if the offender be a servant or bondman, it accuseth him to his master, and deviseth all means that may be to persecute him, and to put him to death if it be possible; for hatred worketh with spitefulness, and is alway sorry to hear or see men go forward, or prosper in well doing. For like as love beareth good will even to the dead, and wisheth them alive, and would (if it were possible) stay them from death which are condemned to dye; So hatred seeketh to stay the living, and deemeth them unworthy

the

A comparison.

thy of life which have offended neber so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work jointly with Satan in all things, euen to the death and destruction of men. But the spirit of love doth through long sufferance work with Gods Love to the welfare of men. Hatred is evil, because it abideth with lying speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sober, teaching slanderousness, war, wrong and abundance of all mischief, and finally killing the heart with debillish payson. My childzen I speak these things upon experience, to the intent you should eschew hate, and stick to godly love. Righteousness dribeth out hatred, and holiness killeth it; for a righteous and a holy person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent. He backbiteth no man, because the fear of the Highest overcometh hatred: for the fear of the Lord offendeth not, neither will do any man wrong, no not euen in thought. At length I came to the knowledge of these things, when I had repented me of my

The property of hatred.

A righteous man described.

The Testament

ings toward Joseph. For the true Repentance that is according to Gods Will, mortifieth a man to obedience, chaseth away darkness, inlighteneth the eyes, giveth knowledge to the mind, and leadeth the soul to salvation. And whatsoever men know not of themselves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father Jacob's prayers had not bin, surely I had died out of hand. For look wherein a man sinneth, by the same he is punished, Forasmuch therefore as my heart was merciless toward Joseph, I suffered Gods rigorous justice in my heart by the space of xi. months, that the time of my punishment might fall out even, with the time that I urged the selling of Joseph. Now therefore my children each of you love his brothers, and put away hatred from your hearts, loving one another in deed, word, and thought of mind. For before my Fathers face I spake mildly of Joseph, but behind his back, the spirit of hatred darkened my understanding, and tempted my mind to kill him. Wherefore love ye one another heartily: and if any of you offend other, tell him of it gently, driving out the poison of hatred, and fostering
no

Love consisteth in deed, in word, and mind.

of Gad.

no deceit in heart. And if the offender
confess it, and be sorry, forgive it him;
and if he deny it, strike not with him, lest
he fall to swearing, and so sin double. Let
no stranger hear you uttering one anothers
secrets in variance; lest he turn to be your
ill-willer, and work some great mischief
against you. For he will talk guilefully
with thee and undermine thee to do thee
a shrewd turn, taking his poison at thine
own hand. Therefore if he deny it, and
be ashamed of it, and hold his peace when
he is rebuked, drate him not out, for in
denying he repenteth him, so as he will
no more offend thee, but honour thee,
and fear thee, and be in quiet. But if
he be unshamefaced, and abide by his
naughtiness, then refer the revengement
of it to God with all thy heart. If ano-
ther man prosper more than thou, be not
grieved at it but pray for him, that he may
have perfect prosperity. For peradven-
ture, it may be to your own benefit. And
if he be exalted more and more, envy
him not, but remember that all flesh
shall die, and praise God for it, who
giveth good and profitable things to
all men. Seek the Lords judgements,
and so thy mind shall let him alone
and

Envy no
mans pros-
perity. It
may be
p. chance
our profit.

The Testament

and be in quiet. Now if a man be enriched by evil means, as Esau, my fathers brother was, enby him not: for in so doing ye controul the Lord, who either taketh away his benefitts from the wicked, or leaveth them still to the repentant, or else reserbeth them in the unrepentant to their endless punishment: For the poore man habing sufficient of all things, giveth thanks unto the Lord, and is enriched of all men, because men wish him no harm. Therefore my childzen away with hatred out of your hearts, and love one another with a right meaning mind. Also will you your childzen to honour Levi and Juda: for out of them shall the Lord make the Saviours of Israel to come. I know that in the end your childzen shall depart from them, and walk in all manner of mischief, naughtines, and corruption, before the Lord. And after a little pausing, he said again: My Sons, hear me your Father, bury me by my fathers: And so plucking up his feet, he slept in peace: and after fife years, they carried him thence, and laid him with his fathers in Hebron.

A poor
man how
he is rich.

A proph-
sie of
Christ.

The

The Testament of *Aser* made to his
Children at his death, concerning two
Faces, of Vice and Virtue.



Two waies, saith *Aser*, are prepar'd,
for men the one for joy,
The last for death. The first is best,
but this breeds sore annoy.

The

The Testament of A S E R.

The copp of Aser his Testament & of the things that he spake to his children in the 110 year of his life being still in health he said unto them: Ye children of Aser, hearken unto your Father, & I will shew you all things that are right before the Lord. The Lord hath given two ways unto the sons of men, two minds, two doings, two places, and two ends; & therefore all ways may be one, yea, though they be contraries, as are the ways of good and evil. Also there are two minds in our breasts which do move us either to honesty or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, & correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good and taketh unto him the bad, because he is under the dominion of Belial: and if he do any good thing, he turneth

Two waies
for a man
to walk in.

Two
minds in a
man, of
good and
of evil.

of Afer.

eth the same unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, because the treasure of his heart is infected with the venom of a debillish & mischievous spirit, & therefore the evil overmastereth & good in his mind, & bringeth the end of the thing to naughtiness. Some man sheweth compassion upon him that serveth his turn in naughtiness, that man hath two faces, and that deed of his is stark lewdness. Another man loveth ungraciousness, and he is lewd likewise: and although he could find in his heart to die for the compassing of his evil, yet it is manifest that he is double-faced, and his doing is altogether stark naught. For his love being but lewdness, doth as it were cloak his evil with a good Name; whereas & drift of his doings tendeth unto a wicked end. Another he also doth open wrong, pillet and pollerh is covetous, and pitieth not the pooz. He also hath a double face, and all this is stark naught: for in being niggardly towards his neighbour, he perbokeh Gods wozath, and denieth the highest, in not pitying the pooz. He despiseth & spighteth the Lord which is the commander of the law, he suffereth not the pooz to rest, he defileth his own soul to make his beddy

Diverse
sorts of
double
faces.

The covetous man's
wickedness
described.

The Testament

body gay he killeth many, and pittieyth few: this is the part of a double-faced person. Another committeth whoredom and fornication, oz bereth many men pitiously with his power and riches, and yet abstaineth from meats: his fast is naught, for he doth 7 commandments with an evil conscience, and that is a double-faced dealing which is altogether naught. Such manner of folk are right swine and hares; for they seem to be half clean: but in very deed they be utterly unclean. You therefore my children become not like them; neither bear ye in one head two faces, the one of goodness, and the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, and men like well of it. Shun naughtiness and kill the Devil in your good works: for they that are double faced serve not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain-dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once: namely good by evil: but indeed the whole work is good because that he which hath rooted out the evil

God abideth with the plain-dealer.

The preposterous judgment of the world makes not good of bad.

of Aſer.

evil hath deſtroyed it. Some man hating
his neighbour, mercifully blameth him for
his adhoutry, or theft, ſuch a one is double-
fac'd, but yet is y^e whole work good, becauſe
he followeth the Moſes example, not re-
ſpecting what ſeemeth good when it is evil
indeed. Another will not make merry with
Rioters, leſt he ſhould be ſtained by them,
and deſile his own ſoul. This man alſo is
double fac'd, but yet is all his doings good:
and he is like a Roe or a Stag, which in a
common wild herd ſeem to be unclean, and
yet are altogether clean, becauſe he walk-
eth in the zeal of the Lord, ſhun-
ning and hating thoſe whom God wil-
leth to be ſhun-
ned in his Commandments, and ſo killeth
the evil with well doing. See therefore my
ſons, how there are two in all things one
againſt the other, and the one hidden under
the other. Death ſucceedeth to life, ſhame
to glory, night to day, and darkneſs unto
light. All righteous things are under life
and light; therefore doth eternal life over-
maſter death. It is not to be ſaid, that truth
is untruth, righteousneſs, unrighteousneſs;
or right, wrong, becauſe that as all things
are under God, ſo all truth is under light.
I have practiſed all theſe things in my
life, and not ſtrayed from the truth of the

Other
kinds of
double fa-
ced men.

Aſer his
righteous
living.

Lord,

The Testament

Double
faced dou-
ble pu-
nished.

Lord, but sought out the Commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore my Children to the Lords Commandments, and follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of Errour hateth the man that fighteth against it. Keep the Law of the Lord, and regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same returning to the Lord in all his Commandments, and resting upon him for the ends whereat men do aim, do know their righteousness, And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your souls shall be tormented of the wicked Spirit to whom ye serve in wicked lusts and works. But if ye quietly and chearfully acquaint your selves with the Angel of peace he shall comfort you in your life-time. My Children become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, and your selves shall be scattered into the four corners

of Aſer.

ners of the earth, and be deſpised as unprofitable water in your diſperſing abroad: until the Higheſt do biſt the earth, eating and drinking as a man, with men, and breaking the Serpents head in pieces without noiſe. He ſhall ſave Iſrael, and all the heathen by water, being God hid-den in man. Therefore tell your children theſe things that they neglect not Gods Law written in the Tables of Hea-ven. For the time will come that they ſhall give no credit to the Law of the Lord; and you falling unto naughtineſs, ſhall deal wickedly againſt God, giving no heed to his Law, but unto mens commandments. For this cauſe ſhall ye be ſcattered abroad, as my Brethren Gad and Dan, which were not acquainted with their own Country, Tribe and tongue. Nevertheless the Lord ſhall gather you together again in faith; for the hope of his mercy, for Abraham, Isaac and Jacob's ſake. When he had ſo ſaid, he commanded them to bury him in Hebron. And he dyed, ſleeping a good ſleep, and afterward his Sons doing as he had willed them, carried him back, and buried him with his Fathers.

A Pro-
phcy of
Chriſt his
humanity.

The Testament of Joseph, made to
his Children at his death concern-
ing Chastity and Patience.



Let Joseph teach thee,
Love and Chastity.
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy Grave.

The

The Testament of JOSEPH.

My sons and my brethren, hear ye Joseph the well beloved of Israel. My children, hear your Father. I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my fathers kept me, they put me into a pit, and the most high brought me out again; I was sold as a bondman and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord comforted me: I was sick, and the Lord visited me: I was in prison, and the Saviour made me glad: I was fastened in chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted mee, insomuch that Putiphar, chief Steward of Pharaoh's house, did send me buying, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with

*Josephs
afflictions.*

*God help
each in dis
tress.*

The Testamēt

God never
forsaketh
his.

Joseph
constant
in tempta-
tions.

Sufferance
what it is.

A present
medic ne
in temp-
tation.

her, through the flame of voluptuousness
burning about her breast. I was cast in
prison for her, I was beaten and mocked
for her, yet the Lord caused the keeper of
the Prison to be moved with mercy to-
wards me. He forsaketh not them that
fear him, neither in darkness, neither in
bonds, neither in tribulations or neces-
sities. God is not ashamed as man, nei-
ther dreads he as men, neither shaketh
or shrinketh he for fear, as earthly men.
He is present in all places, and in their
most grievous sorrows he comforteth his.
He goeth away for a season, to try the
thoughts of their mind. He found me
trusty in ten temptations, and in every
one I was constant, and preserved. For
sufferance is a great medicine, and causeth
much goodness. How often did the
Egyptian threaten my death? How often
was I punished, and yet the woman cal-
led me again? How often did she threaten
me to die, because I would not have to do
with her? she said unto me, thou shalt
have governance of me, and all that be
mine, if thou wilt give thy self unto me,
and obey my desire, and thou shalt be Lord
over us. But I remembered the words of
my Father Jacob, and entering into my
cham-

of Joseph.

chamber, made my prayer to the Lord, and fasted seven daies: Yet I appeared unto the Egyptian, in the self same estate of body, as if I had liued in pleasures and delights. For they that fast for God, receive beauty of face. When I had wine giuen unto me, I drank none: and fasting three daies, I took my meat daily, and gave it to the sick and needy, and early I awaked unto the Lord, and wept for Memphitica the Egyptian, because she was ebermore troubling of me. She came unto me in the night, as though she would have visited me. And first, truly, because she had neber a son, she feigned to take me as her Son. And I prayed to God to send her a Son, until which time she embraced me, as though I had been her son, and I perceived not the cause. And for a conclusion, she drew me to have done fornication with her: and I remembering my self, was sorrowful to the death. And when she was gone out, I came to my self and sorrowed many daies: For I perceived her deceit and error. And I spake unto her the words of the most high God, if peradventure she might be turned away from her pernicious concupiscence. Many times as to a holy man

Not from meat, but from wanton fare.

A crafty practice of a woman.

The Testament

Flattery
the Devils
Sweet bait.

A token of
a zealous
heart.

Hypocrites
are of all
Religions
for lucre.

Double
faced men
God ab-
hor. etc.

He spake flattering words to me, not without deceit, lauding my chastity before her Husband, which would utterly have destroyed me: both manifestly and secretly he said unto me: Fear not my Husband; for he is perswaded of thy chastity. For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with sackcloth, and laid me flat upon the earth and prayed unto Almighty God, that he would deliver me from this Woman of Egypt. When she could do nothing this way, she came unto me again armed with other reasons: that is to say, that she would fain learn the Word of God of me, and began to speak after this manner. If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my Husband the Egyptian to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: **G O D** will have none to worship him with uncleanness, neither hath he any pleasure in adulterers: and she held her peace, desiring to fulfil her concupiscence. And I fasted and prayed, that God might deliver me from her. Again at another time, she

she said unto me: If thou wilt not do adultery with me I will kill my Prince, and so by the law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: woman, I pray thee be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou doest not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her naughtiness, and so departed. Yet again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewd about with Incensement. And as the Eunuuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me. And when he was gone, I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that, she came to me, and said: What is the matter that thou hast not eaten of the meat? And I said unto her, because thou hast poisoned it. Therefore thou shalt know that I

Note the
fruit of
lust.

The Testament

Joseph did
first admo-
nish, and
not pro-
claim.

The Name
of God, &
fear of in-
famy, pric-
ke h the
consci-ence
We this,

will not come unto Idols, but only unto
God. Now understand therefore that the
God of my Father, by his Angel hath
shewed thy mischief unto me, and I have
kept the Veat to thy shame, if perchance
thou mightest repent, or learn that the ma-
lice of wicked doers prebasseth not against
them that worship the Lord in chastity.
And I took and did eat befoze her, saying:
The God of my Fathers, and the Angel
of Abraham shall be with me, and then
she fell down at my feet, and wept. Then
lifting her up, I exorted her many waies,
and she promised unto me, that she would
neber do such iniquity after that day. Yet
because her heart was mourning and did
burn toward me in Adultery, with sighs
coming from the depth of her stomach, she
cast down her countenance. The Egyptian
her husband perceibing her, said: Where-
foze holdest thou down thy face? She an-
swered, I am eben sorrowful at the heart,
and he comforted her that was not sick:
yet again she entred in to me (her Hus-
band being without) and said: I am
strangled or choaked; either I will break
my neck, or else drown my self, without
thou wilt obey me. And I perceibing that
the spirit of Belial troubled and vexed her,

of Joseph.

I prayed unto the Lord my God, and said thus : Wherefore art thou hered and troubled, all blind in sin? Remember thy self; for if thou do kill thy self, the Concubine of thy Husband called Secon, enbying thee, shall beat thy children and destroy the memory of thee from off the earth. And she said unto me : Have done, have done; I perceibe that yet thou hast some care for me; I have eben enough that thou defendest my life and my Childzens. I have good hope in time to-come, that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was. And if he bear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious, or filthy desire. I say unto you thy Song, that it was about six of the Clock when she went from me, and I fell upon my knees, praying to God all that day, with the night following. And about the break of the day I arose weeping, that I might once be delibered from this Egyptian woman.

A remedy
against
emprati-
on.

The Testament

woman. Finally, he caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she wared mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her husband of me, which put me in prison in the Kings House. The day following after, I was sore beaten and cast in prison. And when I lay bound in fetters, this Egyptian woman wared sick for sorrow, and hearkened how I lauded GOD, being in a House of darkness. For I rejoycing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian woman. Yet she left not to stand hearkning and said, Woe done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, insomuch that in thought I was not inclin'd to any desire of her. For God loveth him better which fasteth in chastity, being in a Prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honoz and riches. For if a man live in chastity, and desire
glozy

Note a
subtile
Woman.

Joseph's
singular
chastity.

of Joseph.

glory (if God perceibe it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though she had been sick, she descended unto me unlooked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace; for in her house she stripped her self naked, breasts, legs, and arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy, or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me; for he is alwayes with him in word, in deed, and thought.

My Children, ye know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a child, I had ever the fear

A property
of a Har-
lot.

The com-
modity of
prayer and
sufferance.

lowliness
in prospe-
rity.

of

The Testament

of God in my mind. When I grew unto
age I moderated my self, and honoured
my brethren whom I feared. I held my
peace when I was sold, because I would
not have the Ishmaelites to know my
stock and kindred, how I was the Son of
Jacob, a man of great strength and power;
Therefore have you in your deeds the
fear of God, and honour your brethren;
for all men that observe the Law of God
are loved of him. Then I came with the
Ishmaelites to a certain place called Indo-
clep; and they demanded of me what I
was; and I said (because I would not
reprobe my brethren) that I was one of
their household Slaves. Then said the
chief of them, thou art no Slave; for thy
countenance doth shew thee what thou
art. And he threatened me unto the death,
yet for all that, I said again, I was their
Slave. But when we came into Egypt
they began to stribe who should have me
for the money that was paid, and they a-
greed that I should abide in Egypt with
a Merchant of their faculty, until such
time as they had made their merchandise
and returned again; and God gave me
grace in the sight of the Merchant, that
he gave me the charge of his house, and the

An ami-
able coun-
tenance a
token of a
liberal
mind.

the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five daies: In this time passed by Memphitica the wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuches had shewed her of me) & she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stoln him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your steward and the God of the Hebrews shall bless you, for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, & said unto him, what do I hear of thee, that stealest souls out of the Land of the Hebrews, in selling of Childzen? The Merchant fell down upon his knees, and prayed him, saying: I beseech thee Lord, shew me; for I know not what thou sapest. He answered again, Where gatst thou this Hebrew child? and he said, the Ishmaelites left him with me, until they came this way again. When he had said so Putiphar said, bring the young man hither, and I being brought in, did reverence

A covetous
heart like
Achan.

The Testament

herence to the Prince of the Eunuques; for he was the third man in dignity with Pharaoh, and Prince of all the Eunuques, and he had wife, children, and concubines. And when he had taken me apart, he said, Art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bond-man art thou? I answered him, the Ishmealites. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of Canaan; yet he did not believe me saying; Truly, thou liest, and commanded me to be beaten. Memphitica his wife spied me beaten at a window, & sent unto her Husband saying, Thy judgement is unjust; for thou dost punish wrongfully the young man that is thine. But because I changed not my word, yet again was I beaten, and commanded to be kept at his commandment, till such time as my Masters came. And his wife said unto him. Wherefore do ye keep in captivity the noble Child: it were more alms to let him go, and to beat you. She would fain have spied me in desire of sin, and I knew nothing of this. He said again to Memphitica, it is not honest among the Egyptians to take away another mans

A token of
mercy, if it
were not
for an ill
end.

Note a
flattering
woman.

of Ioseph.

mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that xliiii. daies, the Ishmaelites came and they bearing that Jacob my Father was heaby for me, said unto me. Wherefore is it that thou saidst thou was a bond-man, and now we know that thou art the son of a great man in the Land of Canaan, and thy father sorroweth for thee in sackcloth. Then I would fain have wept, yet I restrained my self for shaming of my brethren, and said, I know it not; for I am a bond-man. Then they took counsel amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands; for they feared Jacob lest he should be rebenged on them: for they had heard that he was mighty, both to God and man. Then said the Merchant to them, Redeem him now from the judgement of Putiphar, they hearing this, went and asked for me, saying, that they had bought me for money and he delibered me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he

A good
nature.

The Testament

Thus the
righteous
he bought
and sold.

Concord
between
breth en
pleaseth
God.

Joseph's
merciful
heart de-
clared.

he returned and shewed his Lady that they
asked a great price for the child, she sent
again another Eunuch, saying; Although
they ask two Besances of gold, see that
thou spare not for mony, but buy the child,
and bring him to me. He paid 80 golden
Crowns for me, and said to his Lady that
he paid 100, and I perceiuing this, held
my peace, lest the Eunuch should have been
searched. Behold my Sons what I have
sustained, love one of you another, and
with continuance, cast out from among
you deceitful minds; for God delighteth
in the concord of brethren, and hath plea-
sure also in the love and choice of a probed
heart. For when my brothers, came out
of Egypt and knew me, I gave unto them
their mony and never gave reproach unto
them, but comforted them, and after the
death of Jacob I loved them more abun-
dantly, and all that eber he commanded
me, I did very gladly, and they marvelled
because I suffered not them to be troubled
for a small cause; for all that was in my
power I gave them. Their children were
reputed to me as mine own and mine own
children as their servants. Their life was
my life, and their sorrow was my sorrow,
and all their infirmity or disease was
mine,

of Joseph.

mine, my Land was their Land, my
counsel was the counsel of them, and I
never exalted my self above them in pride
for mine own bozdy gloze, but was a-
mongst them as one of the least. There-
fore my sons, if ye walk in the command-
ments of the Lord, the Lord shall exalt
you, and bless you in riches perpetual.
And if any man will do evil to you, with
meekness look that ye pray for him, and
God shall deliver you from all evil. For
behold and see, that for my long sufferance
the Daughter of my Lord was given me
to wife, and there was given to me with
her, an hundred talents of Gold; for
God made them to serve me, and gave me
beauty, that I should be as a flower above
them that were fair in Israel, and he kept
me unto mine age both in strength and
beauty, because I was like to Jacob in all
things. And what dreams I have seen,
my Children now hear. There were in
Barts feeding, and nine were hid
abroad in the earth; also I saw how that
of Juda was a Virgin born, having a
white sliken robe and of her came forth an
Immaculate Lamb: And on the left hand
of the said Lamb, was as it were a Lion,
and all Beasts made against him, and

A Promise
for them
that pray
for their
enemies.
God pro-
videth for
his Elect.

Joseph's
Visions.

Christ
propheci-
ed.

The Testament

the Lamb overcame them, and trode them under his feet, and in him joyed the Angels, the men, and all the earth. These things shall come to pass in their time, that is to say, in the latter daies. Therefore my sons, keep the commandment of the Lord and honour Juda and Levi. For of them to you shall spring the Lamb of God, which by his grace shall preserve all Gentiles and Israel. The Kingdom of him is a Kingdom eternal, which shall never passe. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the harvest it shall appear no more. I know right well, that after my death, the Egyptians, shall trouble you, but God shall revenge you, and bring you to the promised land, which he swore to Abraham, Isaac, and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the world. Then they embalmed him with spices, putting him

of Joseph.

him in a Chest in Egypt, after he had liued
110 years, who sate Ephraim's Childzen
unto the third generation. For unto
Machar the son of Manasses were childzen
bozn on Joseph's knees. After this, all they
of Israel betwailed him, and all the Eryp-
tians with a great mourning. For he
had compassion of Egypt as of his oton
proper members, and assisted them, both
with his labour and counsel, and did them
good at all times and seasons.

K 2

The

849p 30
The Testament of Benjamin, made
to his Children at his death concern-
ing a clean mind.



*Lo what true faithful love doth mean,
all you that lovers be:
It is in heart and not in lust,
as here you plainly see.*

The Testament of

BENJAMIN.

The Copie of Benjamin's words,
which he uttered to his Chil-
dren, being of the Age of an
hundred and twenty years. He kissed them,
and said: As Isaac was born in the
hundredth year of Abraham, so was I in
the hundredth year of Jacob: and because
Rachel dyed at my birth, I sucked her
Bond-woman Bilha. For after that
Rachel had born Joseph, she was barren
twelve years. And when she had prayed
to the Lord in those twelve years, she con-
ceived and bare me: For my Father loved
Rachel exceedingly, and wished to see two
Sons by her: and therefore I was called
Benjamin, that is to say, the son of my
daies, or the son of my sorrow, because
my Mother dyed in the Birth of me.
When I came first into Egypt, and that
my Brother Joseph knew me, he said to
me: What said they to my Father, when
they had sold me? I answered, They
rained thy Coat with blood, and bringing
it to him, said: See if this be thy sons
Coat or no? And my Brother also said
unto me: Truly, when the Chameleons

*Benjamin
what it
signifieth.*

The Testament

*Joseph's
dest els
revenged
by God.*

*Temprati-
on shill
not over-
come them
that fear
the Lord.*

took me, one of them striping me out of my coat, gave me a thin shirt to put on, and lashing me with a whip, bad me run. And as he went aside to hide my garment, a Lion met him, and slew him, and his partners being afraid, sold me to their fellows: you therefore my childzen love the God of Heaben, and obey his commandments, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly abobe all things. Fear God, and love your neighbours, and then althrough the spirit of Belial tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my brother Joseph. How many folk would have killed him, and yet still God defended him? For he that feareth God, and loveth his neighbour, cannot be wounded of the aierp spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of man and beast, and cannot be overcome because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our father Jacob to pray for my brethren to the Lord, that he would not lay

of Benjamin.

lay unto their charges, the mischief that they had devised against him. Whereat Jacob cried out, O son Joseph, thou hast overcome my heart. And therewithal embracing him, he kissed him two hours together, and said: In thee shall the promise of heaven be resembled to the full, concerning the Lamb of God, and Saviour of the world, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall dye for sinners in the blood of his Testament, to the salvation both of the Gentiles and of Israel, and he shall dash Belial and all his servants. My children, look upon the end of that good man, and follow his mercifulness with a good mind, that you also may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, though they be sinners and have devised mischief against him; and he that doth good, overcometh evil. 1. By the defence of goodness, and loveth, 2. The righteous as his own soul. If another, 3. Can be honoured, he envieth it not: If a man be enriched, it grieveeth him not: If a man be strong, 4. He bali- liant, he praiseth him and bestebing

Joseph a
right fi-
gure of Je-
sus Christ.

A good
man.

1. Over-
cometh
evil.

2. Loveth
the right-
eous.

3. Envieth
not.

4. Praiseth
the val-
iant.

The Testament

5. Defendeth him that feareth God.

6. Admonisheth the sinner.

7. Pitieth the poor.

The example of a godly man converteth sinners.

him also to be chaste: He defendeth 5. him that hath the fear of God. He worketh together with him that loveth God; and is a man to be feared the 6. Almighty, he induceth him to return again, whosoever hath the Grace of the good Spirit, him doth he love as his own life. 7. He pitieth the poor, succoureth the weak, and praiseth and honoureth God. My Children, if ye have a good mind, evil men shall stand in awe of you, and unchaste men shall for very shame be converted to goodness. So that covetous men shall not only depart from their niggardliness, but also give of their abundance to the needy. If ye be good doers, both unclean Spirits shall flee from you, and froward Beasts shall shun for fear of you. For where the regard of good works is in the mind, there darkness flieth away. For if he do wrong to any holy man, he is sorry for it: And if a holy man receive wrong, he pitieth the doer, and putteth it up with silence. And if any man betray a righteous soul, and the righteous pray for his betrayer, the betrayer is not a little disgraced, and the Righteous becometh much more notable afterward, as did my Brother Joseph. The gentleful Spirit of Belial bath

of Benjamin.

hath no power ower a good mans mind;
for the Angel of peace guideth his soul.
He looketh not affectionately, upon cor-
ruptible things, nor raketh together
riches in the desire of holuptuousness.
He is not delighted with pleasures. He
grieveth not his neighbour. He suffeth
not himself with meat, neither wandreth
he in the pride of his eyes; for the Lord
is his portion. He taketh no glory for
giving good Counsel. He passeth not
how men dishonour him, neither can he
skill in any fraud or guile, untruth strife,
or slanderousness; for the Lord dwelleth
in him, and inlightneth his mind, and
he rejoyceth before all men in a good time.
A good mind hath not two tongues, one
to bless with, and another to curse with;
one to slander with, and another to hono-
r with; one of sorrow and another of joy;
one of quietness, and another of trouble;
one of dissimulation, and another of truth;
one of poverty, and another of riches;
but it hath one only disposition pure and
uncorrupt towards all. It hath no double
sight, or double hearing. For in all things
that he doth, speaketh or seeth, he know-
eth that the Lord beholdeth his heart,
and therefore he cleanseth his mind, that

The pro-
perties of
a righteo-
us man,

he

The Testament

Disobed-
ience the
father of
seven mis-
chiefs.
1. Envy.
2. Despe-
ration.
3. Sorrow.
4. Bond-
age.
5. Needi-
ness.
6. Trou-
ble.
7. Desola-
tion.
An exam-
ple of
Cain.

he may not be found faulty before God and man. But all the works of Belial are double, and utterly void of simplicity; wherefore my children, shun the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a sword, and the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first, envy, secondly desperateness, thirdly, sorrow, fourthly, bondage fifthly, neediness, sixthly, troublesomeness, seventhly, desolation: and for that cause was Cain tormented with seven punishments by God; for in 7 years together, God brought every year a new plague upon Cain. Two hundred years he suffered, and in the nine hundred year, the earth was made desolate with the Flood for his righteous brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven: For they that are like Cain in spitefulness: and hatred towards their brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your brethren, and cleave to goodness, and lovingness. He that hath a mind clean in
love,

of Benjamin.

love, looketh not upon a woman in way of
lechery. For he hath no defiling in his
heart, because the spirit of the Lord resteth
in him. For as the Sun is not defiled
by shining upon a puddle or dung-hill, but
doth rather dry up, and drive away the
stink: even so, a pure mind striketh against
the uncleanness of the earth, and over-
cometh it, but is not defiled it self. And
I perceived by the sayings of the righte-
ous Enoch, that there shall be evil deeds
among you: For you shall defile your
selves with the Fornication of Sodom,
and perish all, save a few, and multiply
inordinate Lusts in women and the reign
of the Lord shall not be among you: for
he shall take it away suddenly. Never-
theless, the Lords Temple shall be made
in our portion, and it shall be glorious
among you. For the Lord himself shall
take the Kingdom upon him, and the twelve
Tribes shall be gathered together there, &
all Nations shall resort thither, until the
most High send his Salvation in the bi-
station of his only begotten. And he
shall enter into the first Temple, and
there the Lord shall suffer wrong, and be
despised, and be lifted up unto a piece
of timber. And the veil of the Tem-
ple,

An apt si-
militude
to a mind
resisting
sins.

A Prophe-
cy of the
nativity of
Christ.

Of his
passion.
Matth.

The Testament

Of the coming of the holy Spirit,
Of his Ascension.

ple, Shall be rent asunder, and the Spirit of the Lord shall come down upon the Gentiles, poured out as fire; and rising up from the grave, he shall ascend from earth to Heaven. Ye shall remember how hase he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt I longed to see his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall dye. Wherefore deale every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and commandment of the Lord! For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac, and Jacob, they gave us all these things for an Inheritance, saying: Keep the Lords Commandments till he rebeal his saving health unto all Nations. Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own scepter worshipping the King of heaven, which

A prophesie of the last coming of Christ. The resurrection & judgement described.

of Benjamin. IT

which appeared on earth in the bafe shape
of man. As many as believe in him, fhall
refoyce with him at that time. And all
theſe fhall riſe again to glory, and the
reſidue unto ſhame. And the Lord fhall
firſt of all judge Iſrael for the unrighte-
ouſneſſe committed againſt him, becauſe
they believed not in God that came in
the fleſh to deliver. Then ſhall he judge
all Nations, as many as believed not in
him when he appeared upon earth, and he
ſhall reprove Iſrael among the choſen of
the Gentiles, as he reproved Elad in the
Midianites, that ſeduced his brethren by
fornication and Idolatry, who were e-
ſtranged from God, and fell away from
the inheritance of the Children, becauſe
they feared not God. But if you walk in
holineſſe before the Lord ye ſhall dwell in
hope again in me. And all Iſrael ſhall
be gathered to the Lord, and I ſhall no
more be called a ravening Wolf for your
Robberies ſake, but I ſhall be called the
Lord Workman, which giveth food unto
ſuch as do good. And in my ſeed ſhall be
railed up the beloved of the Lord, whoſe
voice ſhall be heard upon the earth, and
he ſhall give new knowledge, and en-
lighten all Nations with light of under-
ſtanding,

A Prophe-
ſie of the
Nativity
of Chriſt.

The Testament, &c.

Christ de-
scribed.

Christ wi-
peth awa,
our sins.

standing, and shall come up to save Israel. He shall take from them as a wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their Princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Darling for evermore. And as concerning him, my Father Jacob taught me, saying: He shall amend the defaults of thy Tribe. And when he had ended these sayings, he commanded his Children to carry his bones out of Egypt, and to bury them in Hebron by his fathers. So Benjamin died an hundred five and twenty years old in a good Age, and they put him in a Coffin, and in the fourscore and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their fathers bones privily again into the Land of Canaan, and buried him in Hebron at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

F I N I S.

How these Testaments of the twelve
Patriarchs were first found, and by
whose means they were translated out
of Greek into Latine.

THESE Testaments were hidden and
concealed a long time, so as the
Teachers and the Ancient Interpreters
could not find them. Which thing hap-
pened through the Spightfulness of the
Jews, who by reason of the most evident,
manifest, and often Prophecies of Christ,
that are written in them, did hide them
a long while. At length the Greeks being
very narrow searchers out of Ancient
writings, sought these Testaments warily,
and got them more warily, and translated
them faithfully out of Hebrew into Greek.
Nevertheless this writing continued yet still
unknown, because there was not any man
to be found that was skilful both in the
Greek and Latine, nor any Interpreter that
might procure the translation of this noble
work, until the time of Robert the second,
sur-named Grodshod Bishop of Lincoln,
who sent diligent Searchers as far as Greece,

to fetch him a Copy of the said writing
without respect of their charges, which he
bare most liberally. Therefore to continue
the memories of those most lightsome Pro-
phesies, to the strengthening of the Christian
Faith, that reverend Bishop did in the year
of our Lord, 1242. translate them painfully
and faithfully, word for word out of *Greek*
into *Latine* (in which two tongues he was
counted very skilful) by the help of Mr.
Nicholas Greek, Parson of the Church of
Durham, and Chaplain to the Abbot of
St. Albans, to the intent that by that means
the evident Prophecies, which shine more
bright than the day light, might the more
gloriously come abroad to the greater
confusion of the Jews, and of all Here-
ticks, and enemies of the Church of Christ,
to whom be praise and glory for ever,
Amen.

At LONDON, Printed for the
Company of Stationers. 1674.

Honour fild. Oame to
met the fifteenthth moue
mbore

204